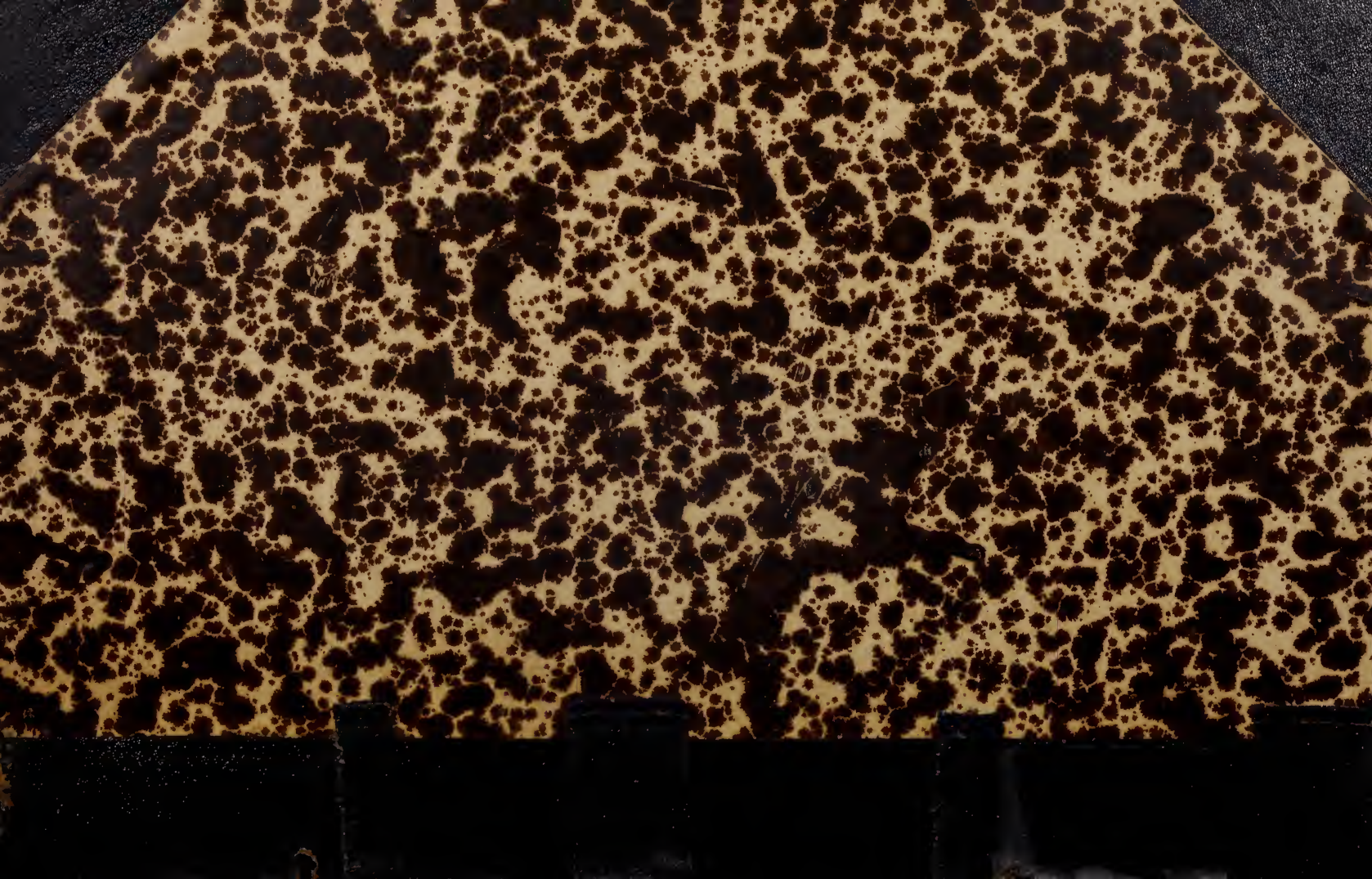

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THE MISSIONARY HERALD

JULY, 1882.

VOLUME LXXVIII. NUMBER 7.

CONTENTS

Editorial Paragraphs (*One Illustration*) . . 249
Poverty and Famine in Asia Minor . . 253
Foreign Missions necessary to the Life of the Church. *By Rev. George H. Gould, D. D., Worcester, Mass.* 254
The Opening of Chihuahua, Mexico, *By Rev. J. D. Eaton, Chihuahua* 257
Early Romish Missions in China . . . 259
Letters from the Missions 261
West Central African Mission 261
From Mr. Sanders and Mr. Miller.
Mission to Spain 263
From Mr. W. H. Gulick and Mr. T. L. Gulick.
European Turkey Mission 265
From Mr. Marsh.
Western Turkey Mission 266
From Mr. Dwight and Mr. Pettibone.
Eastern Turkey Mission 266
From Mr. Allen, Dr. Barnum, and Mr. Dewey.
Maratha Mission 268
From Mr. Abbott.
Madura Mission 269
From Mr. Herrick and Mr. Chandler.
Ceylon Mission 271
From Mr. Hastings and Mr. Howland.
Japan Mission 272
From Mr. Curtis.
Micronesian Mission 272
From Mr. Doane and Narcissus.
Gleanings from Letters 274
From Mr. Christie, Adana; Dr. Peck, Paoting-fu; Mr. Chapin, Tung-cho; Miss Holbrook, Tung-cho; and Dr. Berry, Okayama.
Notes from the Wide Field 275
Missions of the United Presbyterian Church of the U. S. — The London Missionary Society — The British and Foreign Bible Society. — Moravian Missions. — Madagascar: Increasing Knowledge; What has been accomplished. — Polynesia: "The John Williams." — China: Sze-chuen. — Persia. — Africa: The Congo and Central African Company; The Highway between Nyassa and Tanganyika; Livingstonia.
Miscellany 279
Ministers and Missions.
Notes for the Month 280
Special Topics for Prayer. — Arrivals. — Arrivals in the United States.
For the Monthly Concert 281
Donations Received in May 281
Contributions for Famine Relief in Asia Minor 284
For Young People 285
Notes Concerning the Marshall Islands and Micronesia (Five Illustrations).

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THE

MISSIONARY HERALD.

VOL. LXXVIII. — JULY, 1882. — No. VII.

VARIOUS missionary societies are rejoicing just now over the large number of men who are offering themselves for service in foreign lands. The Presbyterian Board reports twenty-four new applications for appointment; and the English Church Missionary Society have also twenty-four new men just ready for departure for their several fields of labor. The London Missionary Society held a farewell service in London, May 5th, at which fourteen men, together with the wives of six of them, were sent forth with prayer to Madagascar and Central Africa.

AFTER this number of the *Herald* was crowded full, a detailed report reaches us of an exploration of a portion of the Tāi-yuen plain in the province of Shanse, North China, made by Messrs. Pierson and Stimson. The brethren believe that Shanse was wisely chosen as the place for the new mission of the Board. Mr. Stimson's report will appear in the August *Herald.*

OUR brethren in Austria are rejoicing greatly over a recent reversal by the highest court of the Empire of a ministerial order which sought to compel those who have left the Romish Church to have their children baptized by the priests. The decision of the court is that parents, though legally known as "confessionless," have a right to determine the religious status of their children. The case came up on an appeal by a convert from Romanism, and secures a right of the utmost importance. The prayers of our brethren are turned to praises. Interesting communications concerning certain remarkable religious movements in Bohemia are necessarily deferred until our next issue.

THE General Associations of the Interior have received the representatives of the American Board as usual, most heartily, at their annual meetings recently held. Dr. Haydn was present at the Ohio meeting at Toledo, and Dr. Humphrey at the Indiana meeting, at Michigan City. At the Ohio meeting an able report was presented by Rev. C. T. Collins. Dr. J. W. Hough reported for the Association of Michigan, at Greenville, which also listened to addresses from Secretary Alden and Dr. Humphrey. Rev. J. D. Davis, of Japan, gave interesting and effective addresses at the meetings of the Illinois and Iowa Associations, at Geneseo and Ottumwa, respectively. These meetings also were addressed by Dr. Alden and Dr. Humphrey.

THE courage and faith of the London Society in the prosecution of its work in Central Africa should be noted. Its mission on Lake Tanganyika has encountered many and serious obstacles; for, though the missionaries have gained the favor of the people, yet difficulties connected with the great distance from the base of supplies, making necessary a long and trying land journey, and with the unhealthiness of the country on the borders of the Lake, have greatly reduced the missionary force. Instead of being disheartened by these difficulties, the Society has resolved not merely to hold the post, but to largely increase its missionary band near Tanganyika. The new reënforcement consists of nine men, five of them ordained. Captain Hore, who is to take charge of the mission vessel on the Lake, is to be accompanied by his wife. Christian heroism is not to be daunted by any perils yet found in Africa. That continent is Christ's, and he will raise up enough men to redeem it to himself.

THE Turkish Missions Aid Society held its annual meeting in Exeter Hall, May 5th, the Earl of Shaftesbury presiding. The receipts for the year were reported as $17,490. This society is unique in its purpose, for it conducts no missions of its own, but makes grants in aid to such organizations, chiefly American, as are engaged in Christian work in the Ottoman Empire. The large majority of British Christians have been prompt to recognize the value of the missionary operations now carried on in Turkey by our own and other Boards of the United States, and they have wisely refrained from entering the field which has, in some good degree, been occupied. And yet the relations of Turkey to England are such that English Christians cannot fail to feel the deepest interest and no little responsibility for the moral and religious welfare of Turks and Armenians. To these Christians the Turkish Missions Aid Society affords an excellent channel for coöperating in labors for the regeneration of the different races of the Ottoman Empire. With the engagement of a new Secretary, the Rev. T. W. Brown, M. A., the Society gives promise of renewed efficiency in the future.

THE Presbyterian Board has just closed its financial year, after an expenditure of $591,639.88, with a balance of over six hundred dollars in the treasury. Nearly one fifth of the receipts came from legacies, while the noble sum of $112,532 was raised by the coöperating Woman's Missionary Society. When the people have a mind to work, there is no trouble as to the supplies for missionary purposes.

NINE MONTHS. — The total receipts for the first nine months of our financial year, ending May 31st, amounted to $323,129.45. From donations, $236,029.55; from legacies, $87,099.90. During the remaining three months, we need to receive over $175,000 in order to reach the $500,000 so imperatively urged upon us for several years as the least sum required for the regular appropriations for the year. Especially must we look for a large relative increase from donations, which are but $1,000 in advance of those of last year at the same date. Would that we could report the long-desired twenty-five per cent. advance, which would add to the ordinary donations about $60,000. May we not look for this advance from those churches and individuals whose annual contributions to our treasury are to be made during the coming summer months?

We learn that ample arrangements are making at Portland for the reception of the Board at its annual meeting, which commences October 3. Full notice of the meeting will be given in the next issue of the *Herald.*

The Sunday-school Concert Exercises. — This is what they say of them: One pastor writes: "I inclose a draft for eleven dollars and sixty cents collection taken at our Sunday-school Mission Concert. We used Number One. I could not arrange for it as early in the year as I had hoped, but it was an immense success. We had with it appropriate recitations and readings by the "Boys' Primer Missionary Band" and the "Girls' Mission Band." We also spent ten minutes in prayer for the good work at the close. It has been in everybody's mouth since. I am sure the pastors would find it a happy variation, restful, spiritual, and profitable. Send me two hundred copies of the Exercise on Japan." Another says: "We can never do our duty as a denomination until our Sunday-schools are everywhere organized and give weekly or monthly to missions. . . . Urge it at all ministerial conferences *as the one thing* needful. Keep it ringing in the *Herald.*" These are samples. Now let the thousands who have not used the Exercises give them a trial. Try one of the three now issued; give it a fair chance and see how it works. Thanks to the thousands who have tried and believe in them.

In commenting some months ago upon certain statements made by Canon Tristram, of England, concerning what he had seen of religious work in Asia Minor, particularly among the Armenians, we suggested that the Canon had somehow missed the best sources of information. A recent speech of his at the Anniversary of the London Religious Tract Society, though excellent in the main, confirms the conviction we have expressed that during his visit in Asia Minor he did not learn the exact condition of affairs. In his speech he refers to what our missions have accomplished, saying that "Armenia and Mesopotamia have become, within the last thirty years, educated countries through the work of the different American Mission Boards, who have cast their schools broadcast throughout the land." This certainly is a cordial recognition of what has been done, though the statement be somewhat stronger than the facts will warrant. But we are quite taken aback by the statement which follows, that "with the exception of the Bible and the English Prayer Book, there is no literature in Armeno-Turkish." There lies before us now a list of *one hundred and thirty-four publications in Armeno-Turkish*, issued since 1839 by the missions of the American Board at Smyrna and Constantinople. This is aside from Bibles and Testaments. To be sure some of these publications are small tracts, but the one hundred and thirty-four together make 14,645 pages, an average of 108 pages to each publication. This literature is, of course, chiefly religious, like *Pilgrim's Progress*, *Goodell's Sermons*, *Church History*, yet the list includes an arithmetic, grammar, readers, physiology, etc. Aside from these, books and tracts, the religious paper published by our missionaries in Constantinople, *The Avedaper*, circulates in its Armeno-Turkish edition 800 copies weekly, with 900 copies of its monthly paper for children. Of the over 8,000,000 pages sent out from our Constantinople press in the year last reported, in the various languages of Turkey, 1,226,000 pages were in Armeno-Turkish. This is something of a literature, and one can hardly be called a careful observer who, in passing through the East, did not learn of it.

Mr. Learned, of Japan, writes that on one Sabbath of April fifteen converts were received into the Kioto churches, seven of whom were from the Training School, and six from the Girls' School. The educational work cared for by the American Board is, in intent and in fact, an evangelistic work. With the Bible as a text-book in its schools, and with Christian service kept before the pupils as the best use to make of one's education, conversions are looked for, and not in vain. Unless secular education is made to bear directly upon the preparation of an agency for evangelizing others, Missionary Boards, as such, have properly nothing to do with it.

District Secretary Humphrey, of Chicago, has prepared a compact and useful survey of the Missions of the American Board, referring briefly to the history of the work in the several fields occupied. Though designed especially for circulation in the district of which Dr. Humphrey has charge, it will be just as valuable in the East as in the West.

ON THE WAY TO BAILUNDA. A TEPOIA.

The above picture of an African tepoia is from a photograph taken by Mr. Bagster while on the first journey from Benguela to Bailunda. The vehicle, when at rest, seems comfortable enough, but when one thinks of the ranges of precipitous hills up and down which it is necessary to pass in reaching the interior, no one will be surprised, in reading Mr. Sanders' letter on another page, that he was so anxious to retain the traveling mule which King Kwikwi demanded. The vigorous manner in which that animal took the side of the missionaries in their controversy with the king will remind some readers of how Balaam's beast, for a good reason, once refused to go forward.

POVERTY AND FAMINE IN ASIA MINOR.

AFTER the brief statement was made in the last number of the *Herald*, concerning the distress prevailing in the region about Cesarea, such further reports were received from that city that an appeal for aid was made through the daily press. In response to these appeals more than three thousand dollars have been received by the Treasurer of the Board. Such are the facilities of communication at the present day that within less than twenty-four hours from the deposit of any sum of money in Boston, the supplies it purchases can be issued to the hungry people of the interior of Turkey. The amount already furnished, though not large, has been of immense service. In a letter just received from Mr. Bartlett, of Cesarea, he says, "Numbers must have perished but for the timely aid which we were able to give them."

As to the state of affairs, Mr. Bartlett, who had just visited the section where the greatest destitution prevailed, reported: "Wherever I stopped, the testimony of the most reliable persons I could find was to the effect that in many villages from one third to one half, sometimes a much larger proportion of the population, had consumed all their supplies and were destitute: that while some few of this class might be able to purchase on credit, at very exorbitant prices, multitudes had neither money nor credit, nor animals to sell, and what was still more disheartening, many farmers had no harvest in prospect, having no seed to sow."

Fortunately the area over which this distress prevails, to the extent here described, is not large. In the most destitute district our missionaries have now two men engaged in carefully distributing relief. The coming harvest will not be available before the middle of July, and even after that has come in, many will need aid.

While all this suffering is prevailing the Turkish government seems blind to its own interests, as well as to the welfare of its people. It not only affords no aid, while its tax-gatherers are inexorable in their demands upon the famine-stricken people. Money has been contributed by English friends, and Mr. Greene, of Constantinople, reports that of some $650 sent from that city, a goodly portion came from subscribers to the *Avedaper*, in response to appeals in that paper.

In other portions of Turkey where there is no famine the condition of the people is such that anticipated progress towards self support in the evangelical work can hardly be realized at present. The financial distress caused by the war, the prevalent lawlessness, in cities as well as in rural districts, the exactions of government, and its failure to inaugurate any system of relief for its burdened people, combine to make a gloomy prospect. If the native churches can hold the ground already taken for a little while, we may hope that a brighter day will come. May God strengthen them to bear their burdens and bring them speedy relief.

It is evident that this impoverishment of the people by famine will require larger gifts from the home churches for our regular evangelistic work during the coming year.

FOREIGN MISSIONS NECESSARY TO THE LIFE OF THE CHURCH.[1]

BY REV. GEORGE H. GOULD, D. D., WORCESTER, MASS.

Our religion on the face of it is a world-religion, both in its divine idea and in its human application. Christ for the world, and the world for Christ, is the sum total of all the doctrines and duties contained between the covers of the New Testament. True Christian service, then, may begin at home, at Jerusalem, — if it is true Christian service it will begin there ; — but from this home-center evermore it will sweep the outlying field with a radius equal to the earth's diameter. Whoever, then, dares to describe, at this age of the world, a circle of Christian sympathy, or prayer, or labor with a radius shorter than that, I affirm is disloyal to his crucified Lord, and is a schismatic in the church of God.

It was a profound saying of Dr. Duff, the great Scotch missionary, to his countrymen, "When our churches cease to be *evangelistic* they will soon cease to be *evangelical*." For the brief moment that I may now detain you, I desire to suggest in your hearing this important thought, — and I can do little more than suggest it : that *world-wide evangelization is to-day, in God's providence, the true tonic and conservator of our home orthodoxy, and our home piety.* Is it not a significant fact that in no age or country has doctrinal latitudinarianism built or launched a missionary ship ? What then is the kind of Christian belief, of Christian conviction, which is to save this world ? Where is to be found its *pou sto ?* What are to be its weapons of warfare ? And, I ask, how can we take a step along the line of this great world-circling campaign, until our own feet are square and solid on the faith of a supernatural gospel and a supernatural Bible ? If the old Book we so long have reverenced is now to be put on the shelf by the side of the *Shastas* and *Vedas* and *Zend Avestas* of literature ; if its inspiration is an obsolescent fiction, fast fading out of all cultured modern thought ; if no longer we have "Moses and the prophets," as Jesus affirmed ; if miracles are vanishing under the light of modern scholarship, and in the crucible of modern science ; if crucified Saviours to the number of sixteen, as some Western sciolist has counted them up, are now disputing the palm of lordship with the dying God-Man of Calvary ; if there are other names whereby we can be saved, Peter at Pentecost notwithstanding, then our whole modern missionary movement is a stupendous misconception. If Christianity is only one of "ten" or more "great religions," all blessing mankind, then Joseph Cook at Calcutta and President Seelye at Bombay, lecturing educated Hindus, are meddlesome fanatics. More than this, every Christian church planted and every Christian sanctuary erected on pagan soil is a deliberate impertinence flung into the face of heathendom. But postulate this Bible as God's Word, Book of books, only lamp lighted of heaven to guide humanity's feet to God, and the Saviour it reveals, himself a living miracle from the Virgin's womb to the mount of ascension, then rightly we may challenge the world to listen, as for its life, to our message.

And now, planting our feet on a supernatural gospel, what is our first duty as

[1] An address delivered in behalf of the American Board at the Anniversary Meeting of the Congregational Benevolent Societies, held at Tremont Temple, Boston, May 31, 1882.

missionary Christians to the unsaved? Is it not to hold up before the gaze of a sin-ruined race the bleeding Victim of Calvary, the Cross of an infinite propitiation made by the suffering Son of God? It is told in Indian story that a certain king, stung by a viper, betook himself with all haste to a famous sage of his realm, and asked this question: What should a man do who is expecting to die? In reply the sage repeated to him the *Bhag-vat-Gita*, a book containing 18,000 stanzas. Whether he survived the ghostly recital is not told us. But oh, how different our glad tidings to dying men! "As Moses lifted up the serpent in the wilderness, so is the Son of Man lifted up." "Look and live." "Believe on the Lord Jesus Christ, and thou shalt be saved." What could Paul, the first great foreign missionary, have done for that trembling midnight inquirer at Philippi, with only a gospel of Buddhism to proclaim, whose sacred writings, we are told, bound into one volume, would weigh three tons? Oh, how matchless, how divinely simple, the story of the cross, — the "old, old story of Jesus and his love"!

> "Rock of Ages, cleft for me,
> Let me hide myself in thee!
> Let the water and the blood
> From thy wounded side that flowed,
> Be of sin the double cure,
> Cleanse me from its guilt and power."

Now, I confess to you, for one, that I find in this Bible, in either Testament, no other gospel but the gospel of the Blood, — the gospel of the "Lamb" slain from the foundation of the world! Men may stand to-day in Christian pulpits, — men who have taken sacred vows on their lips, — and blasphemously brand this gospel and this presentation of the atonement as the "butcher" theory. But let me say to you, friends, this gospel, and this theory of the atonement, precisely, thus far has made Christendom; and in the name of all the Christian ages, and of yonder bending throng who have made their robes white in His blood, I now say, "Though we or an angel from heaven preach any other gospel to a perishing world, let him be accursed." Paul knew no salvation for sinners but salvation with perdition behind it, and in front of it. Ruin and redemption, love and law, life and death, were awful alternatives in his theology. And never does he paint Calvary bright with immortal hope, but in the background of the same picture he paints Sinai black with tempest and thundering with the anathemas of eternal justice. Possibly you may stand to-day in a New England pulpit, and preach an atonement that is simply a self-respect of love, or is fulcrumed on sympathy, or is a subjective self-crucifixion imposed by forgiveness. But go to the Dakotas, go into the depths of India, and what could you do with a cultus like that in place of a Christ? Lower then the exactions of law — emasculate the New Testament by reading out of it endless retribution, take down the death penalty which the first great transgression inscribed on the gateway of forfeited Eden, open a door of future probation for the heathen, — do this in your home pulpits, and what will follow? Let me prophesy: in one generation you will scuttle every missionary ship that floats, and palsy the right arm of every standard-bearer for the Crucified on foreign shores!

But the gospel that is to save this world must be not only the gospel of Calvary, but the gospel of *Pentecost*. The first disciples went forth to face heathen-

dom and to create Christendom clothed with Holy Ghost power. Panoplied with omnipotence, they had no fear and no doubt. After our war, Admiral Dupont one day was explaining to Farragut why it was that he did not enter Charleston harbor with his iron-clads. The shrewd old sailor listened attentively for a few moments, and then interrupting, he said, "Ah, Dupont, but the real reason was, you did n't believe yourself you could do it!" Since the world stood, who ever achieved a great thing himself utterly faithless in its feasibility? Go, stand to-day before heathendom, with a reform, a philosophy, an education, a cultus, and what hope have you? But bombard Satan's kingdom with the Spirit-empowered Word of the Risen Lord, and the very gates of hell shall tremble before you. When Judson returned to this country he was asked if the prospects were bright for the conversion of Burmah. Instantly rejoined the dauntless old hero, "Bright as the promises of God!" How in this atheistic age could we right here at home reënforce our own belief in prayer, and bring down a glorious revival right into our churches, better than by rekindling on our altars this old Pentecostal faith, this confidence in the power of the Holy Ghost to attest God's truth when faithfully preached, as able to break down the opposition of human hearts and win them sweetly to Christ!

I simply add: The gospel which is to cover this earth at last with millennial glory must be winged to its consummation, on the side of human motives, by *an impassioned personal love* to the blessed Lord who has sought us; and, born of this love to Him, a "passion for souls!" This divine flame, this constraining devotion, which many waters cannot quench, has burned in the breast of every true missionary from the first hour of the church. Look into that negro kraal in the depths of Africa's wilds. See David Livingstone dead on his knees, his last breath a prayer. Open that diary by his side, and read almost its last entry: "March 19, 1872. Birthday. My Jesus, my King, my Life, my All! Again I dedicate my whole self to thee!" The world saw a great geographer in those thirty years of almost incredible privation and toil; but God and the angels saw a servant of the crucified King opening up through the dark continent a shining highway for His pierced Feet. Eighteen months ago young Pinkerton fell, pressing towards Umzila's kingdom. The last words recorded in his courageous journal were, "All well; weather fine; we go right on." Yes, he wrote truly. He goes right on. His sacred dust shall sleep on the banks of the Gabula until the last morning, but his soul is marching on, and his Christ-inspired consecration shall raise up a great army of successors, — can we doubt it? — to hear the cry of Africa for the bread of life.

And now, what is *our* work for Christ? What is your work and mine to-day for the blessed Lord? Have we no alabaster boxes of love to break, with Mary? Would it harm us if, in this luxurious age, after the Jerusalem fashion, we should dispose even of some of our possessions, and bring the price to the feet of these modern apostles of the Lord, these grand, indefatigable men, the honored secretaries of this beloved Board, with their venerated coadjutors, that their hands and hearts falter not in the great work they prosecute.

My last word is a question: How can we clarify our own piety, and reinvigorate right here at home our own orthodoxy of to-day, better than by taking a new departure along the whole line of missionary activity?

We are told we must save America for the world. I tell you we must save the world for America! You have called our country, Sir, the "base of supplies," but if the supplies are not forthcoming, and our great opportunity is not seized, like other recreant peoples and churches, our national sun at last will sink in darkness. Believe me, *America, to-day, to save herself, must save the world!*

THE OPENING OF CHIHUAHUA, MEXICO.

BY REV. JAMES D. EATON, CHIHUAHUA.

To reach this ancient city, a few years ago, the traveler had to face a voyage to Vera Cruz, a trip by rail to Mexico City, and then a toilsome journey of twelve hundred miles by private conveyance, stage or "burro" back, involving many privations and vexing delays. Now one may be carried in a palace car over the smooth track of the Atchinson, Topeka, and Santa Fé railway to El Paso, on the Rio Grande, in four and one half days from New York. Direct connection is made with the Mexican Central railway, which has bridged the river and graded a road-bed through to Chihuahua, only two hundred and twenty-five miles distant. Already its passenger trains are running over one hundred and fifty miles of track; and by the first of July the loungers in the flower-scented plaza of the city and the kneeling worshippers in its old, gray cathedral will hear the scream of an American locomotive!

In the judgment of many trained observers, this innovation, welcomed and recompensed by the Mexican government, will profoundly stir the stagnant life of this once isolated state and capital city, and, as it speeds on southward to the capital of the republic, will draw a wave of enterprise and activity behind it. God grant it may occasion "a great awakening" of another kind that is sorely needed. The Roman Catholic church has had exclusive control of religious matters in Chihuahua for generations. It possesses five buildings for worship, including the "parish church," which was built of hewn stone, one hundred and forty years ago, at a cost of $800,000, realized by a tax on the neighboring Santa Eulalia silver mines, and which ranks next to the cathedral of Mexico city. But it has been the policy of the priests to keep the people in ignorance, and these have been taught little besides the catechism. Multitudes of them are superstitious, improvident, dishonest, untruthful, unchaste, and sufferers from ill-health and filth diseases because of their ignorance and poverty.

The priests do not enjoy the respect of the enlightened, well-to do classes, who rarely attend the services of the church. Intelligent natives freely admit that their church will not compare, for purity of doctrine and life, with the Roman church in the United States. There is no Sabbath of rest and quiet. Business of all kinds goes on nearly the same as on other days. The afternoon of the Lord's day seems to be the favorite time for parades, circus performances, and cock-fights; and the city pays for music on the plaza in the evening.

The mines and the railroads have attracted many Americans to the city, some of whom were adventurers ready to engage in all sorts of iniquity; others are men of good character and pleasant address who honor their native land. A

few of the married foreigners are bringing in their families in advance of the railroad, and a score of American women are now to be found here. Until the number of these residents shall increase sufficiently to encourage denominational organizations, the missionary will be able to render important aid in sustaining an English service and other external helps to a Christian life.

It was the privilege of the writer to be the first ordained minister to conduct a Protestant service in this city. The occasion was the burial of a countryman, and there were present from the United States not less than fifty men, attended from motives of comradeship, of patriotism, or of religious connection.

Not only are the needs of the field great, but the encouragements to evangelical effort are many. The old church has been deprived of her vast landed estates; no priests, nor even sisters of Charity, are allowed to walk the streets in the distinctive robes of their orders; and on last Good Friday a ghastly exhibition of the crucified Saviour, parading the streets, was compelled to retire inside the church by order of the mayor, who is a man of great ability and intelligence, and rules the city firmly, yet with kindness and wisdom. A system of public schools has been introduced, and two thousand pupils are now under instruction, using text-books provided by the city; twenty-five or thirty young men are studying in cities in the United States; a public library has been started; and there is a general desire on the part of business men to learn the English language.

American manners and customs are being introduced. In evening strolls through the plaza one now meets ladies wearing hats and habited in short walking-dresses, whereas it is not long since all of them wore dresses *en train* and walked with heads bared or covered with a veil or shawl.

When Mexico's foreign exchange shall be made almost wholly by rail, and through the United States, the missionaries of the Board in this northern region may expect, not only to do a really home work for their countrymen, but also, and especially, through the Divine blessing on their patient, careful efforts, to secure results of good to a foreign people, — saving to a simple Bible faith, some who are already reacting toward a bald infidelity, and stirring up the old church to do better by those who remain in her communion.

EARLY ROMISH MISSIONS IN CHINA.

Now that the attention of the Christian Church is specially directed towards the evangelization of China, everything that relates to that Empire has peculiar interest. There has recently fallen into our hands a little volume of only sixty pages, translated from the German of J. L. Mosheim, the eminent church historian, Chancellor of the University of Gottingen, entitled *Authentick Memoirs of the Christian Church in China; Being a Series of Facts to evidence the Causes of the Declension of Christianity in that Empire.* The volume, which was published in London in 1750, gives a condensed and thoroughly candid account of the controversies waged for a century and a half between the Jesuits and other "Orders" of Romish missionaries in China, and while by no means denying these men a place in the Christian Church, it exposes the defects of their

system, and their errors in practice. The story is instructive, and a summary of it may prove of interest to our readers.

Matthew Ricci and two other Jesuits landed at Canton in A. D. 1581, and succeeded in establishing a permanent mission, accomplishing what their predecessors, the Dominicans and Franciscans, had attempted without success. Ricci, an Italian of marked learning and zeal, gained great esteem, particularly by his skill in mathematics. Having discarded the garb of a Jesuit, he put on that of a Chinese philosopher, and appeared among the people as one of their sages. It was a doctrine of his order that missionaries should conform to the practices and opinions of the people to whom they go, and this Ricci did to such a degree that the other body of Romanists accused him of quite confounding the doctrines of Christ and Confucius. He told the people that their *Shang-Ti*, or Heaven, a being with whom, according to Confucianism, men have very little to do, was the same God he believed in. There was one point on which he hesitated long before consenting to what others deemed, and still deem, a thoroughly idolatrous practice. The most essential part of Chinese religion is the worship of ancestors, the worship consisting of prostration before the tablets bearing ancestral names, with the presentation of prayer and sacrifices. A Chinaman who neglects this service is regarded as dishonoring his fathers; he breaks family ties, and forfeits all respect. He is also supposed to be hostile to the government. Hence this custom is the grand obstacle to the conversion of the Chinese. But Ricci was resolved to have converts, and a custom which he could not abolish he determined to conform to. But he was eighteen years in reaching this determination. He argued that there was nothing necessarily idolatrous in these services, and that while the converts were in outward appearance worshipping their ancestors and Confucius, they might mentally withhold that worship and in spirit pay homage only to God.

Under this rule the Jesuits enjoyed great prosperity. The people had no objection to the coming of another religion which left their own unaffected. After fifty years of labor by the Jesuits, ecclesiastics of other orders, Dominicans and Franciscans, reached China, who at once protested against these idolatrous ceremonies. The question as to permitting them was at length referred to the decision of the Pope, Innocent X., who, in 1645, declared that the ceremonies were superstitious and intolerable, and enjoined all Christians in China to abstain from such practices on pain of excommunication. Mosheim says that "the Jesuits received this injunction with veneration, and laid it aside with contempt." They boldly permitted what the decree had forbidden, and for several years did not take the trouble to send a representative to Rome to secure its repeal. However, in 1656 they did secure from the Pope a new decree which they claimed reversed the former one, but which the other party did not so understand. An appeal was again made to Rome, and an answer came back in 1669, that both decrees were to be observed, "each according to its circumstances and according to the tendency of these questions, and doubts which had occasioned it." This left every one free to do as he pleased. If he wished to worship in the Ancestral Hall he could find his warrant in the later decree; if he would argue against the practice he could appeal to the earlier one.

We have not room to trace in detail the long and bitter controversies which followed between the two branches of the Roman Church. The Jesuits flour-

ished greatly for many years, and were in high favor at court. During the reign of Kanghi, from 1669 to 1722, they furnished the Emperor his counselors and his artisans, "painters, turners, watch-makers, founders, accountants, astronomers, and masters of ordnance." An imperial edict in 1692 commended the Christian religion, and the Emperor himself built a magnificent church in his palace, and did all that the Jesuits asked of him, except that he never submitted to baptism. But the converts still paid homage to their ancestors and Confucius, which an "Apostolical Vicar," who arrived in China in 1684, declared, after some years of consideration, no Christian could do with a safe conscience. Strengthened by this new judgment against the practice of the Jesuits, the Dominicans and Franciscans made fresh appeals to Rome for another edict against the Jesuits as defenders of idolatrous practices, whom they declared to be deceivers and corruptors of the faith. On the other hand the Emperor and thousands of his people sent a declaration to the Pope that the customs which were objected to "were mere political ceremonies on which the peace and welfare of the Empire in some measure depended."

In response to all these appeals a decree was issued from Rome in 1704, declaring "that the two Chinese words, *Tien* and *Shang-Ti* should no longer be applied to God, but that instead of them the word, *Tien-Chu*, which signifies Lord of Heaven, should be introduced: that the tables upon which are written in Chinese letters *King-Tien*, or the Honor of Heaven, should be removed from the Christian churches; that Christians should by no means assist at those sacrifices which are offered, at the time of the Equinox, to Confucius and their ancestors; . . . . and in the last place that those tablets of their forefathers, upon which was written in Chinese letters, *The seat of the soul or spirit of N*——, should be removed from the houses of all Christians."

The Papal Legate, Tournon, who was sent to carry this decree to China, was treated very severely, the Jesuits even inciting the Emperor against him. He was ordered to quit the country, but lest he return to Rome with charges against the disobedient ecclesiastics they secured his virtual imprisonment for several years at Macao, until his death in 1711. In 1715 Clement XI. sent another bull, drawn up in the strongest possible terms, enjoining obedience to the previous decree. The Emperor met this bull with an edict that he would banish all Papists and put to death all converts who paid more regard to the Pope than to himself. The Jesuits were in a dilemma, but, relying on their influence at court, they stood their ground. The Pope could not reach them at Peking, and they did as they pleased, and so in time they secured a modification of the decrees.

In 1721 a Papal legate, issuing his mandate from Macao "permits the Chinese Christians to hang up in their houses tables with the names of their ancestors inscribed, and to make use thereof, provided a declaration is affixed to them, and they be guarded against superstition." He also deems it lawful to burn incense, light candles, and place meats before the tables upon which the name of Confucius and of forefathers are written, and at graves, and an explanatory declaration annexed. But the legate gave strict charge that the decree granting these indulgences should not be translated, or communicated to any but missionaries, who were to dispense the indulgences cautiously. It was too late, however, to quiet the wrath of the Emperor, or to calm the controversies of the ecclesiastics. The Jesuits remained at Peking, but all others were banished

to Macao, and the Christian religion was prohibited. The persecutions which followed did not stop the controversaries. Delegates visited Rome in the hope of changing the decrees in favor of the two parties, but to the credit of the Papal authorities be it said they adhered to their precepts against the idolatrous practices, and revoked the indulgences which the legate had granted. It would seem as if this must have ended the conflict between the different orders of ecclesiastics. But the Jesuits never despair of success. They cultivated more carefully the favor of the court at Peking, and paid less attention to the commands of distant Rome. Time wrought for them, for a new Emperor, in 1737, favored their cause and revoked the edict of expulsion against the Christians. They succeeded in securing the appointment of a Jesuit as bishop of Peking in 1745, and the history, as delineated by Mosheim, closes with the Jesuits in practical ascendency, successfully withstanding all decrees against them, and upholding idolatrous practices while claiming to be advancing the religion of Jesus Christ. Well might the historian exclaim in conclusion, "How powerful and refractory are the 'orders' over which Rome pretends to an absolute sway! How much division and discord do we observe in a church which boasts of her unity and peace!"

During the one hundred and thirty years which have passed since the volume to which we have referred was issued, the Jesuit party in China has been brought into subjection, and compelled to submit to the rules the other "orders" sought to impose upon all converts from heathenism. It is said that every Romish priest now going to China is required to take an oath not to use the name *Shang-Ti* for God, and to submit to the decrees of Rome respecting the idolatrous practices. Whatever may be the thoughts of these priests as to these matters, there is now no controversy. Yet Rome has certainly lost much of her influence with high officials in China. She claims to have at present 664 European priests in the Empire, and a little over one million converts, including all adherents and baptized children. It is not a large result for three centuries of labor. Unless all signs fail the purer faith now preached by over three hundred evangelical missionaries in China, and which tolerates none of the customs allied with idolatry, will yet win such triumphs that long before another three centuries shall elapse China will need no more missionaries from foreign lands.

LETTERS FROM THE MISSIONS.

West Central African Mission.

FROM BAILUNDA.

THE mail from Bailunda reached the Mission Rooms June 6, bringing one month's later news, down to March 24. The tidings are on the whole favorable. All the members of the mission seem to be in better health than they were at the time of Mr. Bagster's death. King Kwikwi had given a good deal of trouble, though his conduct seems to have been, to some degree at least, the result of interference on the part of others. It will be seen that Bihé is to be visited at once for a conference with the king.

A few days after Mr. Bagster's death Kwikwi sent a demand for the large mule which Mr. Bagster had ridden, and which was deemed specially valuable by the mission. The demand was so impertinent that Mr. Sanders handed back the letter

and refused to answer it. Of what followed Mr. Sanders writes under date of March 1 : —

"The messenger went to Chilume and said I had reviled the king, but not written an answer. In the evening two of the men came over and expostulated, saying that men had been sent with the messenger's report to the king, and that on Monday afternoon a horde would be upon us for plunder ; that not we alone would suffer, but their fields, too, would be destroyed ; so I wrote the king and gave reasons why the beast should not be given. As yet no further communication has come. I learned one lesson ; it is better to write in any case than let the messenger go free to give his version of the interview."

PORTERS IMPROVING. A FETICH.

"Yesterday José and the carriers returned from the coast with every load and in good order. It would have done your heart good to have seen how different was the scene at payment from the times of payment on our first arrival in Bailunda. To be sure the men talked some little time, but we knew how to act with them, and we could talk some, too. So the occasion passed off very quietly.

"José brings a rumor that Silva Porto died on one of his journeys. As yet it is not certain, as not all who went with him have returned. He suspects that some of the demands made on us do not come from Kwikwi, though purporting to come from him, and urges me to go personally to the camp. This I do not care to do, for the following among other reasons : If the king's heart is set on having the mule, my chance of keeping him is far better if I do not take him there. In the letter I explained that Brother B., accustomed to horses from childhood, was sometimes an hour or two in mounting him in Benguela. This is putting it mildly, but if it were put stronger he might think I was 'simply talking out of my heart,' as José said some fellows thought I was doing to-day when I told them that in our country from here to Benguela would be but one day's journey.

"José asked me this afternoon if I know what all these people are saying of me. 'They say *you* killed Mr. Bagster (by fetich, of course), that you might be the seculo of the party; that now you have been fixing up your place to have things comfortable and enjoy yourself.' First I have to laugh, it is so ridiculous, and then it grieves and annoys me to have this attached to me in their minds. Well, God bless them, and grant that they may soon know better things than fetiches."

RENEWED DEMAND BY KWIKWI.

Under date of March 10, Mr. Sanders writes : "On March 2 a letter came from Kwikwi saying, 'You shall give me Bagster's mule or you and your associates shall leave my country. The seculo who brings the letter will take charge of houses and the place for me.' Theoretically we all favor (or at least I do) refusal when such demands are made. But when face to face with the matter, and responsible for property not our own, I shrank from the risk. After prayer and consultation, it was decided that the mule be delivered up, and that I go personally to see the king. I hoped, too, to redeem the mule, for I see too much journeying ahead to like the thought of tepoia travel.

"Next morning the messengers were on hand by the time we had ended breakfast. Knowing our mule, we simply delivered him over without fixing him up. The saddle, etc., were put down in a heap. At Chikulu's special request the bridle was put on (without putting the curb-chain into its most effective adjustment). Off we went. The first brook was passed easily. Reaching the second, I was glad to see it worse to pass than when I had trouble to get the other mule across. I pushed on lest they should desire my help, and then make my refusal to give it the basis of a new stock of lies to the king.

"Shortly before reaching the camp we came upon one of the men who had been with the mule. I was surprised. He was lying down and looked very tired. Soon it appeared that they tried to pull it across the brook by might and main and could not. All other efforts failed. They declared that the beast came for them, open-

mouthed and rearing. He reared and kicked so fiercely that the men feared for their lives. Then they sent him back by one of the party. We reached the camp after dark and were tired out. Yet Kwikwi came round to call. He had heard that they could not get the mule there, and also how he had acted. He said we might keep the mule and pay thirty pieces of cloth; that the mule was the fetich who killed Bagster. I said, 'God called him and he went. The mule had nothing to do with it.' To get the meaning of his last remark, you must remember what I wrote on another page as being their common report. He as much as said, 'I no longer will consider you to be the one who fetiched Mr. Bagster to death.' I stayed there two days and then came back. Having sent the cloth, we hope the whole thing is ended."

MESSAGE FROM BIHÉ.

"While there a Bihéan, one of four to whom I long ago intrusted a letter to the King of Bihé, said that one will soon be sent asking that one of us go to Bihé and see him; that we are praised by some and reviled by others, so that he can get at no certainty. Hence he would see one face to face. Such being the case I only await mail before starting up there. All the other brethren strongly favor it.

"In writing of the visit to Kwikwi, I omitted one important particular. At the camp I was told on all hands that a trader, said to be an employee of Mr. Braga, offered four bales of cloth if Kwikwi would get for him the mule Bagster used. This seems to be the secret of Kwikwi's persistence. Yet it is annoying to feel that he readily enters into any scheme proposed by any adventurer for making us trouble.

"On Saturday I saddled and tried the mule. Not only did all speak of the difficulty of mounting him, but I feared the experience with the natives had made him unruly. But all fears were disappointed. He acted well. Brother Bagster has trained him to a very easy gait, and I expect journeying on him will far surpass tepoias." (See a picture of a tepoia on page 252.)

THE SCHOOL.

Mr. Miller writes (March 24), especially of the school he had established: —

"I am glad to report us all as well. Dr. and Mrs. Nichols have greatly improved in health during the last month, so have the rest of us. The heavy rains have ceased for at least a while, and the few last dry days have been pleasant. I have just got through with my pressing work, and am able to devote more time to my school. Yesterday I had eleven scholars at once, and they were pretty boys too. They have not yet learned to come at a precise hour. Some come in the morning, some near noon, etc. I am really highly encouraged at the good start they have made; the interest is spreading, and from the present out-look a good school can be established here. What shall I do for school books? At present I use letters made with our stencils, but these are very inconvenient and impracticable. I am getting on pretty well with the little ones. I find it hard to preserve good order during school hours, every one wants to speak out as they have been accustomed to. Soon as school is out we all join in a lively conversation about the lessons, or some other subject. I find these little lads so much like those I taught I can but love them. They make me feel as though I were in an old Virginia school-house I don't know whether you approve of the rod or not. But I am tempted at times to take Solomon's advice, yet I am afraid they would not come but a few times if at all. Till I get a better hold I will rest the rod."

Mission to Spain.

BILBAO. PROTRACTED SERVICES.

MR. WILLIAM H. GULICK sends a report of the successful opening at Bilbao of an English "Seamen's Institute," under the care of Rev. Mr. Burnell. This port is much frequented by British vessels, and the gathering of sailors at the opening of the "Institute" indicated clearly the value of such a place of resort which shall be under wholesome and Christian influences. Of mission work

among the people of Bilbao, Mr. Gulick gives an interesting account. He was there during "Holy Week," and administered the communion to the church. He writes: —

"On Good Friday — *Viernes Santo* — it is the very general custom to have preaching services in the Protestant churches of Spain of all denominations. In Bilbao they have, from the first, adhered to the traditional custom of a full 'three hours' service, from twelve o'clock until three in the afternoon, when short discourses are preached on each of the 'last seven words' of our Lord as he hung upon the cross, with singing between the discourses. As I once had the pleasure of doing on a former occasion, I now assisted Señor Marques, preaching three of the discourses, and you will smile when I tell you that we did not find the Roman Catholic three hours sufficient, but had to make them a good three hours and a half! You may well ask whether so long a service is really profitable, or as profitable as a much shorter one would be. In Santander we generally limit it to about an hour and a half. As these good people, however, have now become quite accustomed to these longer services, and expect them, and seem really to enjoy and profit by them, I would now hesitate about making any essential change. On this occasion there were about one hundred persons present when we commenced, the number rising in half an hour to a hundred and fifty, and during the last hour to not less than a hundred and seventy-five. The attention was admirable, and there were only two or three listless or drowsy persons in the whole number even up to the last moment. The pastor, Señor Marques, said that there were but a few new faces to him in the congregation; that though only about a half of the number were the regular congregation, the rest were mostly occasional attendants, or at least were acquaintances of his.

"That the conflict goes on, — that the Gospel to many in this place brings not peace but a sword — I had abundant occasion to see. Friday noon, when there were many people in the entrance to the chapel and in the street coming to the preaching services, our attention was attracted to the door by the loud and angry voice of a woman. It seems that she was the wife of a man known to our people, one whose Protestant tendencies she was fruitlessly opposing. He had already entered the chapel, and she, as a good Catholic, had hoped to scandalize him by abusing him in the hearing of the many who were at the moment entering. We urged her to come in, and for herself listen to and judge of the doctrine that her husband had accepted. She refused, however, thus to 'imperil her soul,' and renewed her clamor against her heretic husband, and she would neither go away nor cease her disturbance until we reminded her that if it continued, we would have to call a police officer.

"Our brethren in this little flock have much to contend with, but they bear their trials with Christian courage and cheerfulness. The three principal meetings of the week are well attended, and the members of the church are a more decided spiritual force in the community than ever before."

CONTINUED PERSECUTION.

The readers of the *Herald* will remember the account given by Mr. Thomas L. Gulick of bitter persecution visited upon several Protestants at Unzue, the town where he and his associate were fired at by Romanists. Of Josefa, the widow, who had openly confessed Christ in the face of all opposition, Mr. Gulick now writes (April 7): —

"Since I wrote you Josefa has had her six or seven fowls stolen, her cabbages pulled up, and the feathers of her chickens planted in their place. Shortly after her house was again attacked near midnight with a storm of stones. The government having punished no one for what has been done there, the villains are emboldened. The judge decided that the town-council of Unzue must repair the damage done to her house, but they have done nothing of the kind, and it is not probable that they ever will. On the contrary, they are determined to ruin the family.

"Josefa's mother was picking up chips by the public road on public land, where all have a *legal right*, and are accustomed

to gather sticks, when the mayor asked what she was doing that for. She immediately emptied her bag and went home with nothing. Soon after policemen came and searched her house, but found nothing, yet that made no difference. She was accused of stealing wood, and a lot of false witnesses immediately appeared against her. A pledge of $300 was demanded, and as they had no money with which to pay it, their house and land were embargoed, and their goats and mule (with which Josefa gained a scanty living for her parents and her three fatherless children) were carried off by the authorities, contrary to Spanish law. They were left to starve, which was the object of their enemies. They were actually reduced to the last extremity of hunger when the brethren learned of what was passing, and immediately took up a collection of bread and money for them.

"Don Eulogio writes from Pamplona that the governor has summoned Josefa to appear before him, and talked violently to her, trying to frighten her out of her faith. This is the governor who promised me he would do all that he could for her. He asked her how she could consent that her aged parents should suffer for her heresies, and inquired if she did it by reason of *necessity*. (Catholics always imagine there must be an interested motive at the bottom of every apparent sacrifice.) She answered, 'Yes, for the necessity of saving her soul, but not for any necessity of the body; that, thanks to God, by working they had what they needed to eat, and that if her parents suffered, they took it with patience, for it was not because they were evil-doers, but because they had in the house a daughter who read to them the Gospel, and that they were happy to suffer for love of Him who had died for them.'"

European Turkey Mission.

THE BULGARIAN EVANGELICAL SOCIETY.

Mr. Marsh writes from Philippopolis, April 24: —

"We returned last week from the annual meeting of the Bulgarian Evangelical Society, which was held in Yamboul. It opened on the 13th of this month, and was in session four days. A good number of delegates were present from different parts of the country, the people of Yamboul cordially opening their houses to guests, and coming in large numbers to the meetings of the society. The public discussion by members of the society appointed beforehand, of several topics of vital importance to the nation at the present time, proves an attractive feature of these yearly gatherings. The report of the society's work is more encouraging than in any past year. It now has some two hundred members. Its Bible depository and book-store at the capital, Sophia, is proving a success financially even. The object of the society is such as commends itself to the judgment and sympathy of all classes who seek the moral good of their people; and it is a most hopeful sign that its treasurer and members gather subscriptions from all ranks, — teachers, clergy, officials, soldiers, and others. If this society continues as it has begun, with sound sense, good business principles, unity, earnest devotion to Christ and his gospel, it will soon be felt as an important factor in evangelizing the people. May God bless and prosper it, and all its members!"

CHURCH ORGANIZED.

"From the meeting of the Evangelical Society several of us went immediately to the village Kayaludere, seven hours away. Twenty-three persons from this village have been members of the evangelical church in Yamboul. They have recently asked to be organized into a separate church in their own village, and to have a pastor ordained over them. Their request was approved, and we went, twelve delegates, from several places, to assist in the organization of the church and the ordination of the pastor. When we call to mind through what persecutions this little band of Christ's disciples have passed, and how patient and steadfast they have been; what sacrifices they have made in order to build a church and contribute to Christian work; when we behold their Christian faith and joy and consecration, which are as a light in that dark region, we rejoice and wish them God's abundant

blessing, and pray that such centers of saving influence for the deliverance of the people may be multiplied. All of these people are poor, and yet they all give every year probably more than a tithe, a part of them giving on some years as much as a third of all their income."

Western Turkey Mission.

OPPOSITION FROM ROMANISTS AND MOSLEMS.

MR. DWIGHT, of Constantinople, writes of the vigorous efforts of the Romanists to force their way in the Turkish Empire. He translates from an article in the *Monde*, the organ of the clerical party in Paris, showing the purpose of the Jesuits to withstand the progress of Protestantism, especially in the region covered by our Central Turkey Mission. The article admits, while it deplores, the hold gained by our missionaries in and around Aintab, and calls upon the Romanists of France to aid in supporting a school already begun in Aintab where, free of charges, the French and Italian languages shall be taught. Of this movement Mr. Dwight writes: —

"The advantage possessed by a Roman Catholic school is, that it teaches French, the official language of the Turkish Foreign office. The acquisition of that language appears to the aspiring youth as the summit of all knowledge. They therefore incline to patronize a school where French is taught, even if no science can be learned there. The knowledge of French is ruining multitudes of young men. Without any literature of their own, or in their own language, they buy greedily the French novels which flood the native bookshops, regarding these obscene stories as the highest outcome of Western freedom and civilization. For this reason I don't think that we can compete with the Catholics in teaching French. We must needs push the instruction of English rather than French wherever our work allows us to do anything at all for the young men who desire to learn foreign languages.

"The Turkish papers of this city are beginning to sound the note of alarm as to our work in the land. The *Jeride i Havadis* especially is calling on the Moslems of the city and the country to unite in efforts to check the progress of Protestantism. It says that Protestantism is the necessary and bitter enemy of Islamism and of the Turkish government. Protestant missionaries cannot be touched by law nor by military force, because they are quiet men elevating the people by schools and moral teachings. Yet whoever reads their books or attends their schools is a changed man, unsettled in faith and discontented with his surroundings. The evil is insidious, and the more to be dreaded since men despise it. The writer then makes a passionate appeal to the Ulema to find some way of heading off and crushing out the advance of Protestantism.

"The Turks now for the first time speak as if they had a comprehensive view of the true relation of our work to their institutions. This alarm, should it spread, may cause trouble to us, but I regard it as an encouraging sign. Anything is better than lethargy."

Mr. Pettibone refers as follows to the proposed new version of the New Testament in Armenian: —

"There is much excitement among the old Armenians over the fact that a priest is at work with Pastor Simon Eutygian, of Pera, in revising our Armenian Testament, that he works by the recommendation and with the approval of the Patriarch, who *gives his seal to appear in the title-page*. The Armenians are quite ready to have the Bible Society aid them, but they do not feel reconciled to the thought of a 'Protestant Bible!' The Patriarch is firm, however, and sent this morning to have his letter of approval published in the Armenian newspapers."

Eastern Turkey Mission.

HARPOOT AND OUT-STATIONS.

MR. ALLEN, of Harpoot, who reports himself as having been absent from the station for a large portion of the last six months, writes of the work in several out-stations he had visited. From some

of these places recent accounts have been given in the *Herald*. Mr. Allen says : —

"For two months past Mrs. Allen and I have been at work in the lower quarter of this city. We remained there for several weeks, visiting among the people and having meetings every day. The daily meetings are still continued. Some who have been living far away from God and duty have been restored. We hope for some others that they have been renewed. If only this work could be followed up, we should hope for a general awakening in the city. There are many adverse influences to be met and overcome.

"The work in Choonkoosh is very encouraging. Their pastor works indefatigably for the good of his people. Their schools are full, and the male and two female teachers are accomplishing a good work.

"The pastor of the Egin church has been called to teach in the Central Turkey College. He is an able man, and will do a good work there.

"During the last few years an Armenian Education Society has been opening schools in various places in this region as well as in other parts of Turkey. I am told that the members of this society have no regard for religion whatever. Their teachers are skeptical or infidel, and are sowing the seeds of infidelity wherever they go. They seem to be actuated more by a national spirit than by anything else. A society was formed in England last year to aid this education society. If I am rightly informed, and I have no reason to doubt the information, these English friends are helping to do great harm to the Armenian nation, destroying whatever foundation there is in the Armenian church, and at the same time raising formidable obstacles to the success of evangelical work.

"One probable result of our work will be a reformed Armenian church. Dr. Dwight once gave it as his opinion that such a result is very probable. Protestantism, which has been so abhorred by the Armenian nation, is likely to be the means of preserving their church from destruction. Certainly the Armenian church as it now exists cannot bear up against the inroads of infidelity. The Armenian nation must be reformed Armenian, Protestant, or infidel.

"The Theological Seminary will be reopened with the commencement of the college summer session. The students will be seven, possibly eight."

FROM HULAKEGH. PERSECUTION.

Following the report of the interesting revival in Hulakegh, given in the last *Herald*, Dr. Barnum writes from Harpoot (March 30) : —

"On Friday last we had a visit from half a dozen of the brethren of Hulakegh. They were full of joy, and they report the interest as continuing. There is not the deep solemnity which characterizes an American revival, nor the deep and pungent conviction of sin which is generally witnessed with you, but for the time the thoughts of the people are largely devoted to spiritual themes. These brethren said that in their walk of six miles to the city they were accompanied by several Armenians, and that during the whole way they talked pleasantly of spiritual things alone, and twice they stopped by the way and had a 'little prayer meeting.'

"I had a letter this morning from the pastor of the Hulakegh church complaining of a case of persecution. The daughter of a Protestant who has married into an Armenian family (we discourage all such marriages) is very desirous to come to meeting, but the family, although they promised before the marriage that she should be free to go where she likes, now utterly decline to let her go. Last Sunday she came by stealth, and during the service her father-in-law came to the door of the church and created a good deal of disturbance with his loud cursing. When the young woman returned home she was severely beaten, and the old man tore up her Testament and trampled upon it. The chief man of the village then took the young woman to his house for protection till the next day. Being afraid to send her to her husband's house she was sent to her own father's. Last night her husband's friends came in force and produced quite a riot. They even threatened the lives of the family, and the pastor

wrote that, but for the intervention of the neighbors, blood would probably have been shed. Instead of presenting the case to the government, I have to-day spoken to the Armenian bishop about it, according to a long-standing arrangement between us, and he promises to do what is necessary in the premises."

FINANCIAL DISTRESS.

Dr. Barnum reports that the churches at Hoghi and Geghi, which had been much discouraged in their efforts at self-support, and had felt that they could not maintain their preachers, had suddenly taken heart, and had achieved what they had previously declared was impossible. Their debts have been paid, and good pledges made for the future. This has been accomplished in the midst of great financial distress prevailing throughout all the region. In writing of what these churches have done, Dr. Barnum refers to the poverty of the people and the exactions of the government: —

"But will these and other communities be able to continue on in this way? I am confident that this is the Lord's work, and that he will not suffer it to perish. Looking at it from the human side, however, there is much to make one's faith waver. Since I sat down to write this letter, I have had a call from one of the principal brethren in Geghi. He says that since the late war with Russia, in the Geghi district, which is near to Erzroom, and therefore suffered more from the war than this region did, everybody appears to have been plunged into financial ruin. He mentioned to me the names of the leading Protestants, one after another, men who were formerly engaged in prosperous business, and said this man owes so much, and that man owes so much, upon which they are paying interest, while trade is prostrated, money is scarce, and there are no signs of improvement.

"The preacher of Temran, in the same district, and his people, write in the same strain. The preacher says that he knows of men who are paying forty per cent. upon money borrowed to pay taxes, and it is only the better class who are able to borrow even at this rate. The common people are selling carpets and household utensils to raise money for taxes. The Geghi brother more than confirms this statement, for he says that he knows men who are paying *sixty* per cent. He even knows men who have borrowed money for taxes at the rate of *fifteen per cent. a month!* My informant is a perfectly reliable man. One fourth per cent. a day is not an uncommon rate now, even here in this city. It sometimes seems as though the whole country is to be engulfed in one common ruin. I see no help but in God. May he speedily interpose!"

YEZIDEES ASK FOR A TEACHER.

Mr. Dewey writes from Mardin, March 9: —

"It may be of interest to mention a movement for education among some villages of the Yezidees, about a day's journey from Mardin, on the plain below us. A Protestant, though not a church member, from a village near Mardin, who has been trading among them a good deal, came to Brother Andrus a few weeks ago with a report that they feel they are losing ground, and attribute it to the lack of education. So some of them wished him to come and teach them to read. He has recently come again, bringing with him a bright-looking lad, son of one of the chief men, as a token or pledge that when they come after him a month later, he will take his family and go and sit down among them as their teacher. Though the movement is quite devoid of any religious character, is it not a hopeful sign, and may we not trust that in pursuance of the Divine providence which has led these ignorant devil-worshipers to choose a Protestant to teach them to read, they may come to a saving knowledge of the truth?"

Maratha Mission.

AMONG JEWS.

MR. ABBOTT reports a visit paid by him to the village of Rohè, some fifty miles southeast of Bombay, in company with Tukeramji, a native pastor, where a remarkable reception was given them by the Jews. Mr. Abbott writes (April 13): —

"A very friendly Jew gave us the use of a house which he uses for the purpose of entertaining friends, clean and comfortable. The Jews here number some twenty-five families, and they are all friendly to us. Most of them are well-off in worldly things, and are very influential among the Hindus. They seem to be regarded as one of the high castes. As a further illustration of their friendliness, they invited me to their synagogue, and after their service asked me to speak to them. While they use the Hebrew entirely, no one in town understands it all. I saw my advantage, and so opening the Hebrew Bible I read a passage, translated it into Marathi, and took my text from it. It was, 'In thee shall all the families of the earth be blessed.' Gen. xii. This gave me an opportunity of rehearsing their own history, with which they were not familiar, and pointing out God's purpose in choosing them, and especially how the world had been blest in the Messiah whom, as a rule, they had rejected. They listened most attentively, and cordially took my hand when I left. On Sunday I collected as many of the children as I could, and told them the Bible stories connected with their names. They had never heard them before, and were greatly interested. The next day a Jew invited us to dinner at his house, and we went.

"These Jews are very anxious to have us send some intelligent woman to teach their girls sewing, besides other studies. They go to the government school, but would prefer a private school where they would have less Hindu influence. They are very anxious too for an English school, and assure me that I could procure from them, and the Hindus of high caste, seventy-five or eighty pupils, who would pay enough fees to almost support, perhaps more than support, a good teacher. I hope to start such a school as soon as I can find the right man. Oh, the need of native helpers who can command the respect of this people!"

THE BRAHMANS. CONVERT FROM MOHAMMEDANISM.

"Most of the inhabitants of Rohè are Brahmans, and when we preached on the street, most of the audience consisted of them. They listen attentively, and talk with us in a very friendly manner. We have a student from the theological seminary there who seems to be doing a good work. He is making friends among the high caste people, though himself a Mahar, and even Brahmans visit him in his house. Caste feeling is not so bitter in the Konkan as it is in the Deccan. He reports respectful and attentive audiences there and in the towns around. The Jews are purchasing Marathi Bibles, and many are reading the New Testament. If they were to become Christians, their influence amongst the Hindu population could not be estimated. They are beginning to put up a new synagogue. I pray that when it is dedicated it may be to their Messiah. I hope to go there again as soon as the rains are over. There are no acknowledged inquirers yet, but many are really inquiring.

"Sunday before last we were rejoiced by the baptism, here in Bombay, of a Mohammedan. He learned Christianity in our Mission School at Satara, when Mr. Munger and Mr. Wood were there. For a long time he greatly feared to publicly acknowledge his faith, but courage came, and now he seems happy, and suffers less trouble from his friends than he expected. He hopes to gain over other members of his family."

Madura Mission.

VILLAGE CHURCHES.

Mr. Herrick, of Tirumangalam, reports an itineracy undertaken by him, accompanied by native helpers. He writes (April 14): —

"Though it was harvest time we found opportunities to address large numbers of heathen, and held eight or ten meetings with Christians. Two meetings were held in the new church building I have before mentioned, in a village twelve or fifteen miles southwest of Tirumangalam. I was glad to see at the evening meeting twenty or more of the villagers, not Christians, all sitting quietly to the end.

"At the place where we spent the Sabbath, a meeting was held in the Prayer-

house on Saturday night, and two on the Sabbath in the tent, the inner part being removed to increase the room. The Lord's Supper was administered to thirty-five communicants, and the infant child of the catechist was baptized. The people here are about to commence a new church building, toward which they expect to give $90 in money or work. Yet they promised to give more the present year than ever before toward the support of their catechist. Monday morning, having taken down the two tents and put them upon a cart, we assembled at dawn under a tree, united in singing 'Praise God from whom all blessings flow,' offered prayer, and started for our next encampment.

"I stopped with two catechists, and held a short meeting with some Christians in a village through which we passed, and spoke of their duty to help meet the expense incurred for their benefit. I was surprised at the readiness with which they promised to give. They are among the very poorest under my superintendence, but promised to give a rupee and a quarter a month. Though they may not keep their promise fully, they will give more than if they had not made it. During the two months that have since elapsed, they have given more than they have been accustomed to give in a whole year.

"Our last encampment was in a tamarind grove near a large village eight miles from Tirumangalam, where there are a few Christians, and in which I have lately placed a teacher.

"At one meeting here ten or twelve of the chief men of the village, of high caste, among them one of the two head men, came in, and conducted themselves with entire propriety to the end of the meeting. These all sat with their heads covered according to the Hindu custom, while another, a brother of the head man, took off his turban, united with the catechists in singing, and bowed with them in prayer. This must have cost him a severe trial, as he has received much opposition from his relatives, particularly his wife's father. He has been reading Christian books for several years, occasionally attending meeting with some Christians of low caste in a neighboring village. At one communion season in Tirumangalam, the last Sabbath in March, he was received to the church. He will, doubtless, be called to suffer in various ways, but as he is a man of intelligence, and has had the subject long before his mind, I trust he will stand firm."

A BUSY SABBATH.

Mr. J. S. Chandler sends the following account of the way in which he spent the New Year's Sabbath, which was deemed a fitting day for the annual church meetings in his district: —

"At seven o'clock I walked to the town to the Sunday-school with the Hindu children and others. Returning at 8.45 we had breakfast, and went to the church for the regular service at 9.30. Christians from seven villages were there together, and after receiving two to the church and baptizing one little child, the communion was administered. After that the church-meeting was held in which the reports for the year were heard, and the deacon and clerk elected by ballot. Then came the meeting for offerings. Besides the little earthen contributions, vessels and money, two fowls were brought and sold; one, a black hen, was the offering of a blind man who had begged the money to pay for it in order to offer it. All these meetings took up the forenoon and until 1 P. M.

"After dinner, at 2 P. M., I drove eleven miles to the church at Chandlerpuram, and arrived in the rain. My cart with necessary things had been sent before on Saturday. There a communion service was held after the baptism of an infant, and the election of deacon and clerk for the new year.

"Thence a drive of three miles brought me to my lodgings at the railway station, where I took supper; and at 8 P. M. I set out in the cart, through slush and mud and water, for Ammapatti, a mile away. The people had given me up on account of the rain, but were soon ready, and we had a nice church meeting for the election of the two officers mentioned.

"It was almost past New Year's Day when I returned, but the day was a refreshing one."

Ceylon Mission.

JAFFNA COLLEGE.

REFERENCE has heretofore been made in the *Herald* to a work of grace in progress at this college. A letter from Mr. Richard Hastings (Feb. 20), gives the following account of the past term : —

"The term opened October 27, with seventy-five students in attendance. Three have left, two of them, seniors, having gone to Madras, India, to pursue their studies. The numbers in the classes at the close of the term are, Seniors four ; Senior Middlers, eight ; Juniors, eighteen ; Junior Middlers, eighteen ; Freshmen, twenty-five.

"There has been commendable diligence on the part of the students, and increased faithfulness on the part of the instructors, in their respective duties. We have much to be thankful for in that God has given to all health and strength for the prosecution of their studies.

"The religious interest in the college has been quite marked. During the latter part of the Week of Prayer, an interest suddenly sprang up without any apparent cause, which has resulted in much good. The Christian boys were especially awakened. All petty quarrels and differences between them were settled. Never before in the three years spent here, have I heard such confession of wrong and sorrow for sin as I heard then. As a natural result these Christian boys felt the burden of souls rolled upon them, and sought in every way to bring their classmates and fellow-students to Christ. Some twelve or fifteen of those who were not Christians gave themselves to the Saviour, and wished to be known hereafter as Christians. During the closing Sabbaths of the term about twenty were regularly present at my Inquiry meetings on Sabbath noons.

"Of these recent converts about one half are from strictly heathen families, and during this vacation they will be liable to special and severe temptations. We tremble for the result, but feel sure that some of them will stand firm for their Master. Sons of Christian parents will not meet with like temptations, and will find, comparatively speaking, little hindrance to their Christian walk. At the close of the term seven Christian boys under efficient leadership went to the islands for the purpose of engaging in evangelistic work. They paid their own expenses. Mr. Leitch's magic lantern was taken along, and by its help large numbers were gathered together in the evening meetings. The boys were very happy in their work, and thought that, under God, they had been instrumental in turning some souls to Christ. Their *voluntarily* engaging in evangelistic work, and at their own expense, is something that has not happened here before, I think, and is a matter of great rejoicing to us. We hope and pray that their labors have not been in vain."

THE SCHOOLS.

Aside from this revival, which is unprecedented in the history of the college, reports of a decidedly hopeful character come from other schools in the mission. There are said to be 10,000 children in the schools under the supervision of our missionaries, 2,000 of them being girls. At the Tillipally Training School, all but two of the boys have entered their names on the census rolls as Christians. Of the Oodooville Boarding School Mr. W. W. Howland writes : —

"Two classes have been received into the Boarding School this year, one in March of fifteen members, and one in July of twelve. All these have been received on the new foundation of self-support, all being paid for by their parents or friends, or by the aid of scholarships at the rate of twenty-four rupees (about $10) a year, with five rupees entrance fee, which, with the government grant, is supposed to meet the entire expense for food, clothing, native teachers, and incidental expenses of the school. There are now fifty pupils in the school. A class of twelve will graduate in February.

"The government school inspector says in his report of the school, 'It can show results of which any school or college may well be proud,' and then gives an extract from our report of 1878, stating details as to the position and standing of the 456 graduates then still living and 'occupying respectable and honorable positions in society.'"

Japan Mission.

A FOURTH CHURCH AT OSAKA.

MR. CURTIS, of Osaka, writes as follows under date of April 3 : —

"Saturday, March 18, was a bright and sunny day in Osaka, and many hearts were happy as we assembled for the two-fold purpose of organizing our Fourth Church, the 'Shima no Uchi (which means, 'Within the Island'), and of dedicating their church home. The people have erected a very neat and convenient building of fair size, in an important quarter of the city, not far from the great theatres. It presented an exceedingly attractive appearance, for skillful fingers had been at work tastefully decorating it with flowers and festoons, and the national emblems drooped gracefully over the door-way.

"The business session of the Council of Churches took up the morning hours. Some of the facts elicited will be of interest to you. The building, costing $935, is paid for, and a small balance is left in the treasury. The land does not belong to the church, but to individuals who propose to let the church assume it when it is able. The church is, however, so secured in its possession, that, in case the member who now holds the deed should be taken away, the title is transferred to another church member. A neat dwelling-house, which may serve as parsonage, or sexton's home, has been placed by the side of the church, but is owned with the land.

"The church organized with twenty members coming by letter, nineteen of them from the First Church. Four more joined on profession of faith, and were baptized the following day. Of these twenty-four it is noticeable that only seven are women. Mr. Uyehara, who graduated last year from the Kioto Training School, and is now taking the theological course there, is called as pastor, but will not be ordained until he has completed his course in the school. He arranges to spend his vacations here, and during term time to come down once a fortnight. The church, though not so large, is perhaps stronger than it leaves its mother, and starts out with most hopeful prospects before it. There are able and earnest men in it. One of its members, a young man of much promise, when he presented himself as a candidate for baptism not long ago, gave as a reason for coming that he found himself derided on every side for his sympathies with this way ; that he had the *odium* of being a Christian in full measure, and he wanted the benefit and joy in like measure.

"The services in the afternoon, including dedicatory prayer by Mr. Uyehara ; right-hand of fellowship in behalf of the churches, by Mr. Koki, pastor of Tenma church ; charge to the church by Mr. Matsuyama, pastor at Kobe, and the Lord's Supper administered by Mr. Neesima and Mr. J. T. Gulick, were characterized by a deep under-current of feeling that made it a most profitable as well as joyful occasion.

"A single day devoted to the opening of the new church, however, was not regarded as enough, and therefore on the next day, Sunday, we had a fellowship meeting of the four churches, held in the afternoon so as to interfere as little as possible with the usual morning and evening services in the other churches. This was their own idea when planning for the opening. They said, 'We frequently have great meetings, with a number of speakers to preach to unbelievers ; let us have one for our own improvement, with sermons, not to convince of the truth and value of Christianity, but to strengthen our faith, quicken our zeal, and advance us in the spiritual life.' Though the skies were not propitious as on Saturday, and though the rain fell all day long, yet the church was packed even fuller than the previous day ; and for more than three hours we sat and listened to eloquent words of Christian exhortation that more than once brought the tears welling up into the eyes of the audience. It was a day to be remembered, and may we have many more such in the days to come."

Micronesian Mission.

"A GALE" AT PONAPE.

BY a trading-vessel touching at Ponape, February 12, Mr. Doane sends a letter

which has reached us *via* Japan. He says: —

"A 'gale' has just cleared up. Things look the better for it. The king of an adjoining tribe recently died. His harem was large. One of the poor creatures, tiring of that sort of life, thought she would flee from it. She could go to no freer land than Oua, our missionary out-station. So to Oua she came. But her flight was soon noised abroad, and a neighboring chief coveted the woman, and at once made demands on our Christian king for her.

"This was just as the *Morning Star* was going west. We told the king to hold on to the woman till we returned. He did so bravely. But the chief wanting the woman, prepared for war. He marshaled his forces, and sent to other tribes for help. He got none, I am glad to say, for it soon became manifest he was only playing a 'grab game,' as he had already three wives. Not a chief of note offered him help. He finally had to disband his forces, and the woman is yet free. The people of the whole island have seen that there is something in *principle*. If we preach that help should be shown to the poor in trouble, we need to give help when there is trouble. We are on the whole glad the 'gale' came up. It leaves us more than ever masters of the field.

"Some two weeks since we held service at one of the growing out-stations. Two wanderers were restored, and four new adults, but recently coming to the Lord, were baptized. The people of this station are putting up one of the best framed churches on the island. They certainly by their work seem to say 'We love the Lord,' and may he largely bless them."

A GOOD KING. TEMPERANCE WORK.

"It is a matter of joy we have so good a king in this tribe. Years since a very Saul, now he is a teachable, growing Christian. But almost all foreigners make a howl when he is spoken of as a Christian. They doubt his piety, and mainly because years since, when a pure heathen, he killed a native. Then he could drink and minister to the lusts of these foreigners, and do any other mean thing. He has thoroughly turned from this. He will not allow any liquor to be *made* by his tribe; a thorough-going 'Maine-law man' in this. He is willing, too, to apply the law to some who lead captive silly women. He wants good order in the tribe, and I am glad to say, has largely secured it. But they who think such a man cannot be a Christian, view all that he does as being done 'for a purpose.' But we think much of the man, and are free to say, if all the tribes of Ponape had such men as rulers, it would be a vastly better island than it is.

"A nest of rum-makers and drinkers was recently attacked by this same king. The place for years had been known as one of the hard dark places of this tribe. Recently these rum-makers had a carouse, with some fighting. The king at once sent off his force — policemen — to break up the still. The owner showed fight. As he was being put into irons, his wife, too, drew the knife, but she was handcuffed. This nest of evil men thought themselves stronger than any king. But he captured them, set them at work on the highway, and they have learned that it is better to obey than resist, and are thoroughly cowed. Oh, for more of this power in and over other 'dark places in Ponape.'"

FROM NARCISSUS, ON MOKIL.

Mr. Doane incloses a letter just received from Narcissus, a native helper whom he had sent from Ponape to care for the work on the island of Mokil. This man twenty years ago was a beachcomber on Ponape, but Mr. Doane speaks of him now as one of the saints. His letter is in very broken English, but we give it as it was written, omitting only a few words. It was addressed to Mr. Doane: —

"MOKIL, *January* 16, 1882.

"MY DEAR SIR, —

"We are now at Mokil. We landed here on Saturday night about nine clock of the third day of December, with felicity; and all this people here they come together, and receive us all with great kindness. We are now all well here, and about my sickness I feel better here than at Ponape. I hope you are well.

"And now I will inform you about the Lord's doing here, how he bring to life again all this poor people. The day when we were among them, it was the first day of the week, and so I begin to do my duty unto the Lord to preach to them the Lord's words, and they listened to me. After we had done it, they all come to me, and confess each one of their fault, and so I found nearly all to be in the state of wickedness, except five couple. But I see they come again to life. We prepare to celebrate the Lord's Supper on the next week, and I baptize four adult couples and six children. Now they are almost ready to join in the church, except thirty and one souls, big and small, but they all try to make ready for baptism on the next communion to come. Please pray much for us all here, that the Lord may keep all these poor people here in his own course.

"We are now keeping all the adults and children in school, and the scholars here want slates, pencils, and hymn-books, and books of Mathew, books of Mark, and English spelling books, and some written paper. We start a *Kaloer* ('monthly concert') here at this month of January. It is very much improved, because they come all to *Kaloer*, big and small, except those little suckling ones; they do not come. The king make us a good house about 20 feet long, and 15 feet breadth and $7\frac{1}{2}$ high.

"Please remember me to all my children, and also to King Pol and to all the Christians, and also the church at Kiti.

"Yours respectfully

"N. D. SANTOS."

(Narcissus.)

GLEANINGS FROM LETTERS.

T. D. Christie, Adana, Central Turkey. — My wife began in December to visit from house to house, letting no week pass without seeing several women in their homes. This has had a most excellent effect. Although Mrs. Christie's Turkish is not of the best, yet in some way or other the poor women have been greatly attracted toward her and the truth she brought them. We established a Thursday noon prayer-meeting for women in our parlor, thus continuing a similar meeting at the school-house, started by Mrs. Coffing. At first only eight or nine were in the habit of coming, and of these not more than two would take part. But for several weeks now the attendance has ranged from forty to sixty, with prayer or remark from eight or ten women. Our parlor yesterday was crowded to overflowing; many are the indications given us of the good accomplished in these meetings. Our practice has been for me to open the meeting with prayer and explanation of a passage of Scripture, and then go away, leaving Mrs. Christie in charge; thus the women were encouraged to take part with freedom. They have given the closest attention to the truth; this is the more encouraging, as perhaps half of those attending are non-Protestants.

A. P. Peck, M. D., Pao-ting-fu, North China. — I can say with pleasure that I do not find the language as difficult as I had expected. In spite of the constant interruptions, and the varied cares I have on my mind which prevent a close application to study, I can hold my own fairly well in conversation, and for nearly a year have dispensed with the services of an interpreter in the dispensary. I have now lengthened the hours of my clinic on the regular days, go also every day to the dispensary to attend to those coming from a great distance whom it would be cruel to turn away, and besides I practically have to give up Thursday, P. M., to surgical cases which I cannot attend to properly in the rush of a regular clinic. I am afraid I have appointed more for to-morrow afternoon than I can do. I recollect now two cases of necrosis of the tibia, several eye operations, and others, which will make a big half day's work.

L. D. Chapin, Tung-cho, North China. — At the opening of the new year we felt

conscious of the special presence of the Spirit of God. The hearts of many of the church members were greatly quickened, and a very few were led to declare their purpose to live a Christian life. The Chinese students lately returned from America are doing a good work, some at the arsenals, some studying medicine, some connected with the telegraph from Tientsin to Shanghai, which is now in successful operation. A few seem to be sincere Christians.

Miss M. A. Holbrook, M. D., Tung-cho, North China. — For four years, having this work in view, through books of travel and missionary intelligence, I had been slowly but gradually imbibing ideas of China and its people; so the sights and sounds of heathenism seemed but a nearer view and a closer acquaintance. I do not remember any single impression that was particularly marked, but it was the combination, the "nothing but" heathenism that left its imprint. The women listen attentively, and a few seem really interested and attend chapel; and though we can report but one conversion as yet through the influence of the dispensary since it was opened, it gives hope of doing a good work. It certainly is a means of reaching those who otherwise would never hear of Christ. I do not think the misery of this people weighs upon me so heavily as it would have done had I known nothing of civilized heathenism. Having been accustomed in my dispensary work in Boston to visit the most wretched of the city's poor, I was in a measure prepared for these experiences. I think my preconceived ideas of heathenism on the whole quite correct, but I am surprised to find so many sunny spots, so many warm hearts. I am often affected by the heartfelt thanks of some poor creature whose misery has been relieved. The work carries its own blessing, but I long to tell with my own lips the story of the Physician of souls.

J. C. Berry, M. D., Okayama, Japan. — There is nothing startling in our work, but rather a steady onward progress of those precious truths which are moulding and transforming the public and private life of Japan, and bringing it under the restraining and developing influences of Divine love. God is with us. May he grant that that Word, explained by us in weakness, may receive constant and strong evidences of Divine power, and quickly subdue this rebellious land to his will!

NOTES FROM THE WIDE FIELD.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF THE UNITED STATES.

THE following table shows the work of the United Presbyterians of the United States in its two mission fields, Egypt and India. The Report covers the year 1881: —

	Stations.	Out-stations.	Missionaries Ordained.	Females.	Native Ord. Ministers.	Licentiates.	Teachers and Helpers.	Churches.	Communicants.	Contributions from Natives.
Egypt	4	54	9	15	6	4	136	13	1,168	$22,541
India	4	15	4	12	2	1	48	3	397	731
Total	8	69	13	27	8	5	184	16	1,565	$23,272

THE LONDON MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held May 11, and from the Report then presented it appears that the total income for the year was $562,435, in which sum, however, is included the contributions at mission stations amounting to $101,575.

The expenditures were $556,115. The gifts of the children, appropriated chiefly, if not wholly, to the missionary ships, reached the noble sum of $25,270. A change is noticed in the policy of the Society in regard to candidates for missionary service. Heretofore it has educated, largely at its own expense, those who proposed to enter its service. In the future no offer of service is to be considered until the student is at least half through his college course. Notices of this Society's work in Madagascar and Polynesia are to be found under those headings.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE Seventy-eighth Annual meeting of this noble society was held in London, May 3. The Report shows the remarkable fact that notwithstanding the immense sale of the Revised Version, which it was expected would greatly reduce the call for the old version, the issues of the Society, which are in English confined to King James' version, were larger than during the previous year. The total issues at home for the year were 1,509,000 copies, and those abroad 1,429,000, in all 2,938,000 copies, or nearly 10,000 a day for the working days of a year. The free income amounted to $524,185, and the receipts from sales were $474,210. The Society employs about 300 colporters in Europe, and 200 more in other parts of the world.

MORAVIAN MISSIONS.

A JUBILEE. — The first missionaries of the United Brethren went forth one hundred and fifty years ago. In an appeal for a Jubilee Fund to commemorate this event, the fund to be appropriated for new missions, the following statement is made: "In 1732 two men represented the Moravian church among the heathen; *now* there are 322 missionaries in the service, and the sphere of labor embraces Esquimaux in Greenland and Labrador; Indians in North America, and the Mosquito Coast of Central America; Negroes in Dutch and British Guiana and the West Indies; Hottentots and Kafirs in South Africa; Tibetans in the Himalayan regions of Central Asia, and the aborigines of Australia; in all nearly 75,000 souls."

The total receipts of the year amounted to $92,580. Of this sum a very large portion came from "societies and friends of other Christian denominations," namely, $29,315, or about one third of all; $24,700 came from Moravian Congregations, and $9,755 from legacies. These facts should be borne in mind in reference to statements often made respecting the comparative rate of giving among the Moravians and other Christian denominations.

MADAGASCAR.

INCREASING KNOWLEDGE. — The Report of the London Missionary Society says: "A change is being wrought among the Christian community in Madagascar by the spread of education. The generation now growing up will be in a better position than their fathers for understanding the real nature of Christianity. The growth of an intelligent, educated native ministry, which is provided for by the selection of the most promising in the band of native workers in every district, and sending them to the Central College at Antananarivo for a course of special training, is sure to have a most beneficial effect on the churches. The days of ignorance and incompetence on the part of the native workers are fast passing away. The directors do not intend to limit their operations in Madagascar to the districts now occupied. There are wide districts inhabited by tribes subject to the Hovas, lying to the southeast, northeast, and northwest of our present missions, and which are as yet quite untouched by Christianity, which need to be explored."

WHAT HAS BEEN ACCOMPLISHED. — In an address at the May meeting of the London Missionary Society, Rev. J. Peill, a missionary from Madagascar, gave the following *résumé* of the Christian work done on that island. The speech is given in full in the *Nonconformist*. "You must remember that our missionaries have reduced the

language to writing. Previously to our arrival there were no books ; the people were barbarians. The first Malagasy who ever learnt the alphabet died only last January, an old man full of years. He was ten years old when the first missionary settled in the capital in 1820, and he died at the age of 72. What has been done within the life-time of that one man ? To-day in Madagascar we have 862 elementary schools at work, with 43,904 scholars, in connection with our society and the Friends' Foreign Mission Association, which works in harmony with us. We have 26,000 adults able to read, and 25,600 children who can read the New Testament — in all, more than 50,000 people able to read within the life-time of that one man. Then we have 1,200 churches, and 71,585 church members. I have not concealed from you the condition of many of those church members ; I wish you to understand how ignorant and how degraded some of them are ; but there is the fact that they number nearly 72,000. The contributions by natives during the last ten years for the spread of Christianity have amounted to £40,000, or two hundred thousand dollars, and that among a people who cut a dollar into 720 parts, so that the 720th part of a dollar will buy something in a Malagasy market. When people are prepared to put their hands into their pockets and give of their substance for the spread of Christianity, it shows that they are in earnest. The number of Bibles sold within the last six years at a shilling each in Madagascar, is 20,000 ; and the number of copies that we know to be in the hands of the people, is 38,090. A calculation has been made that in Madagascar every missionary represents between £2,000 and £3,000 a year in commerce, so that on the lowest grounds missions pay."

POLYNESIA.

"The John Williams." — Three vessels by this name have been in the employ of the London Missionary Society in caring for its work in the South Seas. In May last Captain Turpie, who has sailed in this service for twenty-six years, made an address in London giving an interesting account of the work he has witnessed while in command of the *John Williams*. The home port of the vessel is Sydney, Australia, from which place she sails, usually in March, for Tahiti, four thousand miles, and the missionary on board visit the islands in the Austral and Society groups. Captain Turpie says that in the Austral group instead of heathen temples with human sacrifices, the natives build ships, and sail them, export their own products, and import cotton, and that they have chartered vessels to go to San Francisco and *bring chapels*, paying for them before they are opened. Of one dark island of the Ellis group Captain Turpie says : "I think we were the first white men that they had ever seen. We were two hours in effecting a landing amongst them, and when we did so we had to stand another hour to be put through heathenish ceremonies to propitiate the gods, lest we should bring disease into the island. When we asked the old king to allow Christianity to be introduced into the island, he said, 'No ; the gods of Nanomango are my gods ; we know of no other, and do not want you or your message.' They were herding together at that time like beasts, and that is a mild way of putting it. In that island now, under the care of a young Samoan teacher, named John, the people have learned to read and write, and they are reading the Word of God in their own tongue, for you will bear in mind that the Scriptures were translated into their language, as they speak nearly the Samoan tongue. All this has taken place in less than eleven years, and shows the readiness with which the people turn aside from their false gods, and lay hold of the Gospel." Of New Guinea, and what has been accomplished there, Captain Turpie says : "Two years ago I was returning from New Guinea to the Loyalty group, after landing a devoted band of teachers there, and in conversation with one of the teachers belonging to Murray, I said to him, 'Did you not feel nervous when you were landed, to do your best at East Cape ?' He said, 'No, I did not.' I said, 'I think I should.' 'Well,' he said, 'here is the difference between

you and me. I know in my own experience what the Gospel has done for myself. I was born in heathenism, I lived almost to maturity in heathenism, and I know what the Gospel has done at Murray. It has changed the people of Murray entirely, and I have full faith that it can change the people of New Guinea. On that faith I went, and on that faith I will go back.' I speak from experience as a ship-master when I say that ships from Australia bound to China, to the East Indies, to Ceylon, to Mauritius, avoided the New Guinea coast as they would the pestilence, and that little or none of it was known until the London Missionary Society commenced its work there, and now a shipwrecked crew may find succor and help from its inhabitants. All this has been secured, though the society only commenced its operations there some seven years ago. I do not mean that you will find these people assembled to hear the Word of God, but an influence has been brought to bear upon them, showing that we are their friends ; that we advise them for their own good ; our advice to them being that they should live in peace with all men if possible."

CHINA.

SZE-CHUEN. — Dr. Gulick, of the American Bible Society, has forwarded us some letters he has received from the Methodist Missionaries who have recently gone up the Yang-tse River to commence a mission in the province of Sze-chuen. The journey up the river was difficult and somewhat perilous on account of the rapids amid rocks. The scenery is spoken of as surpassing in magnificence anything to be found elsewhere. As to Sze-chuen, Dr. Wheeler calls it a splendid province and fairly open for missionary labor. The people seem friendly and approachable. Chung-king, the chief city of the province, is the great commercial emporium of Western China. Mr. Bagnall, formerly a Bible colporter with Dr. Gulick, but now connected with the Methodist Mission with Dr. Wheeler, writes that "the fields are white for the harvest. I do not mean that the people are thirsting to hear the gospel, but that they are more approachable and easier to get along with than those of any province I have visited. They are much less suspicious, and have a pleasing freeness of manner different from any other part of China." The China Inland Mission has occupied Chung-king for four years by both male and female missionaries, and they find the work more encouraging among the women than among the men. The Methodist Mission has already secured premises at Chung-king.

PERSIA.

REV. J. N. WRIGHT, of the American Presbyterian Mission, sends a remarkably hopeful report from the region west of the Caspian Sea in and near the city of Senkoran. The Mohammedans of this region are intelligent, and many are now reading the Bible, and are quite ready to converse as to its meaning. Several times have they closed their shops *en masse* to attend preaching. The head mullah entertained the evangelist as his guest, and several cases of conviction and conversion are reported. Mr. Wright affirms that if efficient men could be stationed at Tiflis and Senkoran they would soon be entirely supported by the people. At Shamaku there is a congregation of from four to six hundred every Sunday.

AFRICA.

THE CONGO AND CENTRAL AFRICAN COMPANY. — The *African Times* for May contains the prospectus of this commercial company, which proposes to engage actively in trade on the West African Coast, and especially upon the Congo River, using the road which Mr. Stanley is now engaged in constructing. With a capital of $1,000,000 it has in contemplation the purchase of several trading establishments already in operation. Mr. Stanley reports that these countries near Stanley Pool are fairly open to commerce, and that rich harvests are to be reaped by those who engage in trade.

The Highway between Nyassa and Tanganyika. — It will be remembered that through the liberality of a Scotch gentleman, James Stevenson, Esq., provision has been made for the construction of a carriage-road between these two great African lakes, a distance of about 220 miles. The work has been progressing well with native laborers under the direction of a Scotch engineer, but a quarrel among the natives has now temporarily interrupted the undertaking. The *Free Church Monthly* reports that "of twenty-three native porters, sent from Chiwinda's, half-way between the lakes, to the head of Nyassa — men who had previously made the journey alone in safety — nineteen were cruelly massacred in cold blood on 23d of November last by Mwembera, at the instigation, it is believed, of slave-traders. Mr. James Stewart, the engineer, and his assistant, and Mr. F. Moir and Captain Fairlie of the African Lakes Company, with several men supplied by the other chiefs, indignant at Mwembera's cruelty, visited the sad spot. In a tussle one native was shot; and Mwembera has since offered compensation to Chiwinda for the murdered men. Beyond some delay, no further evil is anticipated, unless the slave-trade continues to increase in this virgin territory. The party of Mr. Stevenson and the Company hope to return good for evil by pushing on at once the highway for the Christian missionary and the civilizing trader."

Livingstonia. — Dr. Laws gives a cheering account of the energy and fidelity of the young native converts connected with the Free Church Mission on Lake Nyassa: "Andrew Mwana Njobru, at Cape Maclear, meantime continues the service there on Sundays, and itinerates more or less frequently during the week. Komani is teacher there, thus giving out the knowledge he has received. Then again the other boys who have been at school, in a secondary way by the fireside, engage in conversations more or less tending to diffuse the desire for knowledge. At Bandawé, when health and weather permit, one lad accompanies each of the white men to the places at a distance where services are held, in which he takes part. The younger ones I take with myself, the more advanced going with Mr. Sutherland and Mr. M'Callum. Those too young to be asked to address old people help in singing the hymns, and in going round the huts of a village to call the people to assemble, thus being initiated into what may be their future work."

MISCELLANY.

Ministers and Missions.

More than twenty years ago, in common with many others, the writer was compelled to face this question of duty to the heathen world. He heard it talked over among his fellow-students of theology; heard arguments used and motives appealed to, as grounds for the choice of home fields, which he trembles now to think of as the basis of so momentous a decision. Disguised in the garb of plausible language, or veiled in ambiguity, they were often simply the pleadings of conceit, pride, avarice, and ambition. Let us strip them of their disguises. Some of us at heart said: "We have gifts and graces that would be wasted on a mission field, — let the rude, rough, uncultured men bear the gospel to the brutal pagans; we who have refinement, accomplishment, urbane culture, will remain at home." Ah, we forgot the graceful urbanity and exquisite polish of a Henry Martyn, a Stoddard, a Riggs, a Jessup; and that some of the heroes of modern missions have been models of manners as well as morals. Others of us argued with ourselves that the home field offers the amplest yield in honors, salaries, and temporal awards. Brethren, the writer of these paragraphs brings no railing accusation against others. He confesses to the deepest humiliation before God, because he gave this matter a summary dismissal, far too much under control of worldly motives. And he found it in later

years a necessary condition of real growth in grace, joy in God, and larger service in saving souls, that he should retrace his steps, review the whole question, and reconsider the superficial and shallow decision made in 1859. So far as he knows, God has brought him to feel a readiness to go wherever he is sent of him. And so weighty appear the claims of the foreign field, that he would be glad even now to begin anew and go to the heathen. Since God wrought this simple, candid review of duty to him, and this resolve to yield wholly to his will, a great blessing has come to his own soul, and in his own work. This alone moves the writer to this confession, this witness, and this exhortation. With some of us there may be even now no real obstacle to a missionary life; and if every minister of Christ, on his knees in his closet, should yield himself wholly to God, and candidly consider whether or not he is called to go to those millions yet in the death shade, our churches might be startled from slumber by the resignations of some pastors who could no longer resist the mute appeal of a dying world, but must give up worldly honors and emoluments for obedience to conscience and loyalty to Christ. To all of us such radical self-dedication would bring a new inspiration in missionary work. If not transformed into foreign missionaries, we should be transfigured into missionary pastors, under whose glowing example, burning appeals, and contagious enthusiasm the dull, dead churches would rouse to a new life. We should no longer see congregations leaving more than a thousand millions to perish of soul-hunger without even stretching out to them a helping hand; no longer see converts gathered by scores and hundreds in times of revival, and yet yielding not one new candidate for the ministry or the missionary life; no longer see the monthly concert forsaken, the mission treasury empty, mothers withholding the fruit of their womb from the Lord's service, or abounding apathy as to the vast destitution of a famishing world! — *Rev. A. T. Pierson, D. D.*, in *Gospel in all Lands.*

Notes for the Month.

Special Topics for Prayer.

Our Indian Tribes. — That they may have a place habitually in the devout interest of Christian people; that our government may have wisdom, right sentiments and motives in all dealings with them; that our national legislation relating to them may be righteous and generous; that the protection and restraints of law may be extended to them; that treaty engagements may be fulfilled; that these rude and improvident peoples may be kept from the tender mercies of the wicked which are cruel. Thanksgiving should be rendered that so much has already been accomplished by philanthropic and Christian endeavors; that many who were savages have become civilized; that many who were heathen have been gathered into Christian churches; that there are now not a few faithful men and women who devote themselves, notwithstanding great discouragements, to making known amidst the aboriginal tribes the gospel of salvation. For them should earnest entreaties go up to Heaven that their faith and zeal may not flag; but that they may be steadfast, immovable, always abounding in the work of the Lord, forasmuch as their labor is not in vain in the Lord.

For the young men now graduating from college. — That large numbers of them may be led into Christian, ministerial, and missionary service at home and abroad.

Arrivals.

May — At Samokov, Bulgaria, Rev. J. H. House and wife.

May 12. At St. Vincent, on their way to West Central Africa, Messrs. Fay and Stover, and Miss Mawhir, all well.

Arrivals in the United States.

April 7. At San Francisco, Rev. J. H. De Forest and wife, of Japan.

May 24. At New York, Miss Martha S. Taylor of the Madura Mission.

June 10. At New York, Rev. M. H. Hitchcock and wife, of the Western Turkey Mission.

June 11. At New York, Rev. E. A. Adams and wife, of the Austrian Mission.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald.*

1. Give an account of the controversy of the missionaries at Bailunda with King Kwikwi. What of Mr. Miller's school? (Pages 261–263.)
2. What report is given of the zeal of Spanish Christians and of the persecutions they endure. (Page 264.)
3. What is said of the Bulgarian Evangelical Society and of a new church at Kayaludere? (Page 265.)
4. What special forms of opposition now confront our missionaries in Turkey? (Page 266.) What of the financial distress in Turkey? (Pages 253 and 268.)
5. What reception did Mr. Abbott receive from the Jews of Rohè near Bombay? (Page 268.)
6. What report is given of some of the churches of the Madura Mission? (Page 269.)
7. What statements are made concerning the revival in Jaffna College and concerning the schools? (Page 271.)
8. Report the services connected with the organization of a fourth church at Osaka, Japan. (Page 272.)
9. In what ways has the King of Ponape shown his Christian character? (Page 273.)
10. Give some account of early Romish Missions in China. (Page 258.)

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.		
Falmouth, 2d Cong. ch.	8 00	
Portland, St. Lawrence St. Ch.	16 04	
Yarmouth, 1st Cong. ch.	77 00	101 04
Franklin county.		
Temple, Cong. ch. and so.		5 20
Hancock county.		
Bucksport, Elm St. ch.		60 00
Kennebec county.		
Winthrop, Mrs. Otis Packard, to const. her granddaughter, MABEL M. PACKARD, H. M.,		100 00
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch.	70 00	
Thomaston, Cong. ch. and so.	10 00	
Wiscasset, Cong. ch. and so.	10 00	90 00
Oxford county.		
Bethel, 1st Cong. ch.		17 20
Penobscot county.		
Brewer, 1st Cong. ch.	16 05	
Hampden, Cong. ch. and so.	5 75	
Oldtown, Cong. ch. and so.	5 00	26 80
Somerset county.		
Norridgewock, Cong. ch. m. c.	28 55	
St. Albans, Rev. Wm. S. Sewall, 3; two friends of missions, 50c.,	3 50	32 05
Washington county.		
Calais, 1st Cong. ch.	24 00	
Machias, Centre St. Cong. ch.	7 00	31 00
York county.		
Limington, Cong. ch. and so.	9 39	
Sanford, Cong. ch. and so.	1 00	10 39
		473 68

NEW HAMPSHIRE.

Coos county.		
Berlin, Ch. of Christ,	5 00	
Gorham, Cong. ch. and so.	4 50	9 50
Grafton county.		
Haverhill, Cong. ch. and so.		23 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Bennington, Cong. ch. and so.	11 62	
New Ipswich, A member of Cong. ch.	30 00	
So. Merrimack, A friend, for Austria,	5 00	46 62
Merrimac county Aux. Society.		
Pembroke, Cong. ch. and so.	25 00	
Pittsfield, John L. Thorndike,	10 00	
Sanbornton, Cong. ch. and so. m. c.	9 20	44 20
Rockingham county.		
Exeter, Union m. c. at the 2d Ch.	7 43	
No. Hampton, Cong. ch. and so.	14 00	21 43
Strafford county.		
Dover, 1st Ch., to const. ELISHA R. BROWN, H. M.,		156 32
		301 07

VERMONT.

Orange county.		
No. Thetford, Cong. ch. and so.		7 00
Orleans county.		
Derby, Cong. ch., m. c.	2 75	
Lowell, Cong. ch. and s. s.	4 00	
Newport, Cong. ch. and so.	18 50	25 25
Windham county, Aux. Soc. H. H. Thompson, Tr.		
Brattleboro, Central Cong. ch., m. c.		23 00
		55 25
Legacies. — Jericho Centre, Ezra Elliot, to const. Mrs. J. W. HART, H. M., by Rev. L. H. Elliot, Adm'r.,		104 00
		159 25

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch., to const. MARTHA L. BUTLER, H. M., 125; A friend, 10;		135 00
Bristol county.		
Attleboro', Central ch.	2 50	
Mansfield, Solomon Briggs,	5 00	
Norton, Trin. Cong. ch. and so.	13 00	20 50
Brookfield Asso'n. William Hyde, Tr.		
Barre, Ev. Cong. ch., to const. GEO. D. FOWLER, H. M., 110.82; Cong. ch. and so., add'l, 37.57,	148 39	
North Brookfield, 1st Cong. ch.	100 00	248 39
Essex county.		
Lawrence, Samuel White,		10 00
Essex county, North.		
Amesbury, Cong. ch. and so.	10 00	
Amesbury and Salisbury, Un. Ev. ch.	5 53	
Groveland, Cong. ch. and so.	10 00	
Newburyport, Ann P. Bassett,	5 00	30 53
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane St. ch., m. c., 29.43; Mrs. E. C. Tracy, 5,	34 43	

Danvers, Maple St. ch. and so. 89 00
Marblehead, 1st Cong. ch. 100 00
Salem, Tabernacle ch. (of which, m. c., 21.55), to const. HANNAH E. CHOATE, H. M., 669 67—893 10
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Buckland, Cong. ch., Mrs. Sally Gillett, to const. Rev. A. C. HODGES, H. M., 50 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Blandford, Cong. ch. and so. 40 10
Longmeadow, S. C. Booth, 10 00
Tolland, Mrs. D. Spring, 20 00
Westfield, 1st Cong. ch., 95.92; do. N. T. Leonard, for Eastern Turkey Mission, 40; 2d Cong. ch., 52.76; 188 68
West Springfield, Park St. ch. 38 00—296 78
Hampshire co. Aux. Society.
Hadley, Russell ch., m. c. 11 24
Northampton, Edwards ch., m. c. 25 18
South Amherst, Cong. ch. and so. 15 00—51 42
Middlesex county.
Concord, Trin. Cong. ch. 26 00
Everett, Cong. ch. and so., m. c. 8 11
Melrose Highlands, Cong. ch. and so. 15 00
Natick, Cong. ch. and so. 95 41
Newton Highlands, Cong. ch. and so., to const. Rev. WM. H. PHIPPS, H. M., 50 00
Sherborn, Pilgrim ch. and so. 27 00
Somerville, Prospect Hill ch. 3 63—225 15
Norfolk county.
Dover, Cong. ch. and so. 5 30
Hyde Park, 1st Cong. ch., 39.84; do, m. c., 68.07, 107 91
So. Walpole, G. F. W. 1 00
Weymouth, 1st Cong. ch. 56 55—170 76
Old Colony Auxiliary.
New Bedford, 1st Cong. ch. 56 50
Plymouth county.
Middleboro', Central ch., M. H. Swift, 7 00
Plymouth, Amasa Holmes, 4 00—11 00
Suffolk county.
Boston, Park St. ch., 153; Mt. Vernon ch., Mrs. E. C. Parkhurst, 20; Eliot ch., m. c., 15.05; Highland ch., 5.25; Union ch., 3.12; Boylston ch., 1.50; Mrs. B. Perkins, 20; John P. Nichols, 12; H. M. Vining, 3; 232 92
Worcester county, North.
Winchendon, North Cong. ch., 113.60; do., m. c., 20.40; 134 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Northboro', Ev. Cong. ch. 30 00
Rutland, 1st Cong. ch. 15 00
Webster, Cong. ch. and so. 25 00—70 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Uxbridge, Cong. ch. and so., 45; John Williams, 10; 55 00
Westboro, Ev. Cong. ch. 133 51—188 51
2,824 56

Legacies.— Andover, Herman Abbott, 300 00
Lowell, Mrs. C. C. Hatch, by Gilman G. Cook, Ex'r, 250 00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x, 169 60
Salem, Caroline Baldwin, by James A. Gillis, Ex'r, 500 00
Worcester, Calvin Taft, by E. C. Taft, Ex'r, 5,000 00—6,219 60
9,044 16

RHODE ISLAND.

Providence, North Cong. ch., 33.16; State Farm, Rev. Marcus Ames, 30; 63 16

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch., 83.77; Park St. Cong. ch., 31.14; 114 91
Southport, Cong. ch., for work in Van, Turkey, 8 00
Stamford, 1st Cong. ch. 43 81—166 72
Hartford county. E. W. Parsons, Tr.
Glastonbury, J. B. and W. S. Williams, 1,000 00
Hartford Theol. Sem'y, m. c., 85.50; a thank-offering, from a friend, 100; Erastus Phelps, 2; 187 50
Manchester, 2d Cong. ch. 175 00—1,362 50
Litchfield co. G. C. Woodruff, Tr.
Thomaston, Cong. ch. and so. 62 87
Winsted, 1st Cong. ch. 23; D. Strong, 10; 33 00—95 87
New Haven co. F. T. Jarman, Agent.
Meriden, Centre Cong. ch., 17.60; 1st Cong. ch., to const. A. L. BRADLEY, NELSON H. CAMP, and JOHN L. BILLARD, H. M., 300; 317 60
New Haven, North ch., m. c, 5.10; 1st ch., m. c., 4.53; Miss I. A. Maltby, to const. E. CHAPMAN MALTBY, H. M., 100; Rev. S. W. Barnum, 3.60; 113 23—430 83
Tolland county. E. C. Chapman, Tr.
Rockville, 2d Cong. ch. 91 41
Windham county.
Pomfret, 1st Cong. ch., to const. EDWARD P. MATHEWSON, H. M., 100 00
2,247 33

Legacies. — Coventry, Lester Brewster, by Jane B. Porter, Exec'x, 3,000 00
Greenwich, Sarah Mead, by S. D. Mead, Ex'r., 200 00
Hartford, Samuel Hamilton, by John A. Hamilton and John W. Bacon, Ex'rs, 1,000 00
Harwinton, Phebe Beach, by S. J. Beach, Ex'r, 333 08
Windsorville, Miss Lois B. Richardson, by Allen P. Barber, Ex'r, 100 00—4,633 08
6,880 41

NEW YORK.

Albany, Geo. C. Treadwell, 250 00
Broome Co., "A friend who wishes the great command obeyed," 1,000 00
Buffalo, 1st Cong. ch, R. W. B., to const. EDWARD FAIRBAIRN and GEORGE B. JACKSON, H. M., 250 00
Coventryville, Cong. ch. and so. 25 00
Gaines, Cong. ch. and so. 31 76
Honeoye, Cong. ch. and so. 75 00
Maine, C. S. S, for "Morning Star," 50
Mannsville, Rev. W. J. Cuthbertson, 5 00
Miller's Place, Cong. ch., m. c. 11 00
New York, A lady in Madison Sq. Pres. ch. 10 00
North Pitcher, Cong. ch. and so. 2 50
Nunda, Rev. N. H. Bell, for Mardin, 3 00
Pitcher, Cong. ch. and so. 24 62
Ticonderoga, 1st Cong. ch. 5 00
Warsaw, E. D. Merriman, 1 00
West Groton, Cong. ch. and so. 16 68
Westport, Mrs. Mary Spencer, 10 00—1,721 06

Legacies. — Bernhards Bay, Harriet N. Bernhard, by Cyrus Whitney, Ex'r, 67 85
Delhi, Zeruiah Dennis, add'l, by Rev. H. C. Haydn, 290.23, less legal expenses, 283.56; Mary Dennis, by Rev. H. C. Haydn, 43.10; 326 66—394 51
2,115 57

NEW JERSEY.

Jersey City, 1st Cong. ch. 88 29
Plainfield, Mrs. Oren Johnson, 10 00—98 29

PENNSYLVANIA.

Hyde Park, Thomas Eynon, 75 00
Philadelphia, A member of Calvary Pres. ch., 5; Miss I. Bayard, 30; 35 00
Shenandoah, Cong. ch. 15 00—125 00

Legacies.—Pittsburgh, Nancy D. Caldwell, by Robert Dickey, Exec'r, 100, less state tax, 95 00
220 00

DISTRICT OF COLUMBIA.

Washington, Howard University, m. c. 7 25

VIRGINIA.

Herndon, Cong. ch. 5 00
——, two friends, 10 00—15 00

NORTH CAROLINA.

McLeansville, Bethany, Cong. ch. 5 00

FLORIDA.

Fernandina, A friend, for W. C. Africa, to const. R. S. Hollins, Sr., H. M. 100 00

ALABAMA.

Mobile, Emersonian Mission Band, for work of Rev. E. H. Richards, in Africa, 20 00

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BOSTON, *June* 9, 1882.

FOR YOUNG PEOPLE.

NOTES CONCERNING THE MARSHALL ISLANDS OF MICRONESIA.

COCOA-NUT TREES.

MANY islands of Micronesia would not be habitable by men were it not for certain wonderful trees which God has made to flourish even on the sandy reefs of the Pacific. Chief among these trees are the cocoa-nut, the pandanus, and, on the more fertile islands, the bread-fruit. In a picture of Ebon, or of one of the better class of coral islands, the bread-fruit tree would be seen towering over all others. Though this tree is a great blessing to the people, it is not so valuable as the cocoa-nut, which is the staff of life. The cocoa-palm often grows to the height of sixty feet or over. From different portions the natives obtain timber for building and for making spears, thatch, door-mats, torches, fuel, medicine, and oil. Something like milk is made from the grated meat of the nut, and this milk is used in various ways in preparing food. A cloth for straining the milk is found in the tree, ready woven by nature, while the sap from the bud is a sweet and nourishing drink. This same sap when boiled fresh makes a good syrup, but if allowed to ferment a little, it gives yeast for making bread. When fermented still more it becomes intoxicating, and is the beer or "toddy" which the natives drink. The water of the young cocoa-nut makes a cool and refreshing drink. From the fiber of the husk are manufactured cords, ropes, scrubbing-brushes, and door-mats. The shells are used as bottles for water, oil, and sap, as well as dishes of various kinds. The meat of the nut when young is a very palatable article of food. When ripe, this meat is dried and sold. It is almost the only thing the natives have to sell or trade with for cloth, or knives, or needful tools.

So valuable is the cocoa-nut tree to the islanders of Micronesia. While it flourishes in the East Indies and West Indies, and in all tropical lands, it is found in its greatest luxuriance on the shores of the sea. Its wide distribution, and the fact that it is found on the smallest coral islets of the Pacific, is accounted for by the peculiar shape of the fruit, which enables it to float on the water, so that, falling from the trees into the sea, it is carried by the currents far and near, and when thrown by the waves upon any land, it becomes the seed of a forest.

The pictures on this page and the next show the pandanus tree and its fruit. It is an awkward-looking tree, but very useful. The fruit is as large as a good-sized pumpkin, and is made up of separate pieces or drupes, each about as large as a man's fist, and all growing on the pith or core at the center, like the seeds of a blackberry. In the picture of the fruit some of the drupes are removed so as to show the pith. This fruit is of a rich golden color, and is juicy, sweet, and nourishing. The outside of these drupes is hard, but the end nearest the pith is soft. The natives chew up this soft end to get the juicy pulp, and so the sailors have given them the name of "chew-ups." They also call them shaving-brushes, for after being washed by rain and dried by sun, they make very handy little brushes.

THE PANDANUS TREE.

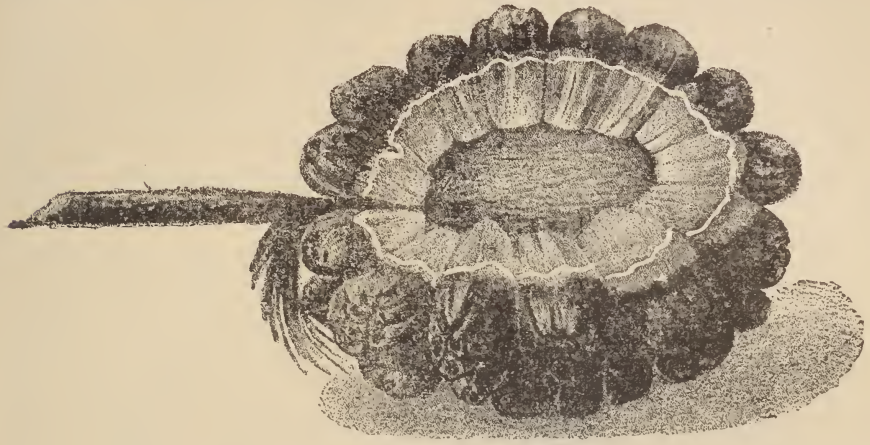
The fruit of the pandanus when cooked makes a very good substitute for pumpkin. The natives dry it, and keep it for their long voyages, or for times of scarcity. The leaves of this tree are used in making mats, sails, thatch, hats, etc. The trunk when fully grown, is hollow, and makes very strong and hard timber.

How wisely has God provided for the needs of his creatures in all parts of the earth!

Whatever may be said of the native character of the islanders of Micronesia, it is a fact that they have learned much that is bad from those who have come among them from civilized lands. We cannot here tell of all the evils which

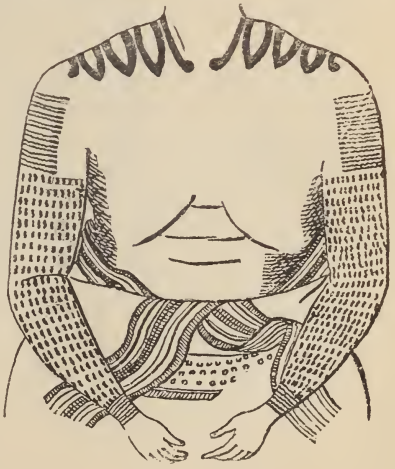
white men have added to those of heathenism. Intemperance now prevails among many of the chiefs and the people. This vice was unknown throughout the Marshall Islands until the year 1875. It is sad to think that this destroying evil has been introduced from Christian lands.

A while ago the chiefs and people at the island of Ebon enacted a temperance law, and when last heard from the law was still in force. Kabua, a



FRUIT OF THE PANDANUS.

chief of Ralik, whose picture was given in the *Missionary Herald* for January, has forbidden foreigners to sell liquor or to give it to natives. The American and English consuls at Samoa have issued proclamations calling upon citizens of their countries to respect this command of Kabua, but at last accounts German beer was producing intoxication at Jaluij. What will not bad men do for the sake of money? On this island of Jaluij there is a little persecuted tempted band of Christians, sheep without a shepherd, with no missionary and no teacher. Do not forget to pray for them that they may not be wholly lost and given over to the evil one.



TATTOO WORK.

In the days of their heathenism neither the men nor women wore any clothing on the upper part of the body. See how the shoulders and arms of the women were sometimes tattooed. This tattooing was often very elaborate, and it seemed to do something towards covering the nakedness of this portion of the body. How the poor creatures must have suffered in being cut so much as was necessary to drive the coloring matter under the skin! But they have learned better now, and on some of the islands there is much improvement in dress.

The native dress consists of two mats, each about a yard square, fastened

around the waist with a cord. These mats are a marvel of skill, and show great industry. They are braided by hand (not woven) from the leaves of the pandanus, and are soft and durable. The edge is embroidered with bark, dyed brown, black, or yellow. With these colors the natives work an endless variety of patterns, the work being equally perfect on both sides.

The picture given below shows a woman clad in the native mats, to which is added a calico sack. This sack is one of the outward results of the preaching of the gospel, and it is a sign of the change wrought in the heart. The new truth received has led to the better covering of the body, and to a better life in many ways. These outward signs of Christian work are very marked on the islands where the gospel has been received. The houses are larger and better made; the grounds around the houses are more tidily kept; the natives are more cleanly, and are clad in such clothing as they are able to procure. Like the demoniac whom the Saviour cured, they are clothed and in their right mind, while they sit and listen to the Word of God.

On the trunk of the cocoa-nut tree against which this woman rests her hand, you may see the scars where successive branches have grown and fallen off. The tree grows no larger round as it increases in age, but only taller; each new branch and cluster of fruit adding to its height. You may see also on this tree a curious looking parasitic fern. In Micronesia many kinds of ferns and other plants grow in this way on the trunks of trees.

A NATIVE CHRISTIAN WOMAN.

Now may this brief story of what can be seen among the far-off islands of the Pacific lead those who read these words to think more of the people who dwell there. They are a simple people, kindly disposed, and ready to be taught. God has provided food for their bodies in the wonderful trees we have described. The food for their souls he has also provided, but he has intrusted it with us to carry to them. Shall we not be ready so to carry it? Your missionary vessel, the *Morning Star*, goes through these island groups every year, generally adding on each voyage some new island to the number of those that have received the gospel. She has just sailed again on her errand of love and mercy. How many hearts will be made glad by her coming! Be sure you follow her with your prayers.

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